THE
MUTE CHRISTIAN
UNDER THE
Smarting Rod:
WITH
SOVERAIGN ANTIDOTES
Against the
Most Miserable Exigents:
OR,

A Christian with an OLIVE-LEAF in his mouth, when he is under the greatest afflictions, the sharpest and sorest tryals and troubles, the saddest and darkest providences and changes; with Answers to divers Questions and Objections that are of greatest importance; all tending to win and work Souls to be still, quiet, calm, and silent under all changes that have, or may pass upon them in this World, *&c.*

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The Lord is in his holy Temple: let all the earth keep silence before him, Hab. 2. 20.

London, Printed for *John Hancock*, and to be sold at the first Shop in *Popes-head Alley*, next to *Cornhil.* 1669.

BIBLIOTHECA·BODLEIANA

TO

All afflicted and distressed, dis-satisfied, disquieted, and dis-composed Christians throughout the World.

Dear Hearts,

THe choicest Saints are born to troubles, as the sparks flye upwards. Many are the troubles of the righteous; if they were many, and not troubles (then as it is in the Proverb) the more the merrier; or if they were troubles, and not many, then the fewer the better cheer; But God who is infinite in wisdom, and matchless in goodness, hath ordered troubles, yea many troubles to come trooping in upon us on every side. As our mercies, so

Psa. 34. 19 Job. 5. 1. Psa. 88. 3, 4. *Qui non est crucianus, non est Christianus* Luth.

our croſſes ſeldom come ſingle, they uſually come treading one upon the heels of another; they are like April *ſhowers, no ſooner is one over, but another comes: And yet Chriſtians, it is mercy, it is rich mercy, that every affliction is not an execution, that every correction is not a damnation. The higher the waters riſe, the nearer* Noahs *Ark was lifted up to Heaven; the more thy afflictions are encreaſed, the more thy heart ſhall be raiſed Heaven-wards.*

Becauſe I would not hold you too long in the porch, I ſhall only endeavour two things: Firſt, To give you the reaſons of my appearing once more in Print; and Secondly, A little counſel and direction that the following Tract may turn to your ſouls advantage, which is the white that I have in my eye. The true reaſons of my ſending this piece into the world (ſuch as it is) are theſe,

Firſt, The afflicting hand of God hath been hard upon my ſelf, and upon my deareſt relations in this world, & upon many of my precious Chriſtian friends,

friends, whom I much love and honour in the Lord, which put me upon studying of the mind of God in that Scripture, that I have made the subject matter of this following Discourse. Luther *could not understand some Psalms, till he was afflicted; the Christ-cross is no letter in the book, and yet saith he, it hath taught me more than all the letters in the book. Afflictions are a golden key, by which the Lord opens the rich treasure of his Word to his peoples souls; & this in some measure, through grace, my soul hath experienced. When* Sampson *had found honey, he gave some to his Father and Mother to eat; some honey I have found in my following Text, and therefore I may not, I cannot be such a churle, as not to give them some of my honey to taste, who have drank deep of my gall & wormwood.* Austin *observes on that* Psal. 66. 16. Come and hear all ye that fear God, and I will declare what he hath done for my soul. *He doth not call them (saith he) to acquaint them with speculations, how wide the earth is, how far the Heavens are*

Judg. 14 9, 10.

Some have accounted nothing their own that they have not communicated to others.

ſtretched out, what the number of the Stars is, or what is the courſe of the Sun; but come, and I will tell you the wonders of his grace, the faithfulneſs of his promiſes, the riches of his mercy to my ſoul. Gracious experiences are to be communicated: Lilmod Lelammed, we therefore learn, that we may teach, is a Proverb among the Rabbins: And I do therefore lay in and lay up, ſaith the Heathen, that I may draw forth again, and lay out for the good of many; when God hath dealt bountifully with us, others ſhould reap ſome noble good by us; the Family, the Town, the City, the Country, where a man lives, ſhould fare the better for his faring well; our mercies and experiences ſhould be as a running ſpring at our doors, which is not only for our own uſe, but alſo for our neighbours, yea, and for ſtrangers too.

Secondly, What is written is permanent, litera ſcripta manet, and ſpreads it ſelf further by far, for time, place, and perſons, than the voice can reach; the pen is an artificial tongue, it ſpeaks as well to abſent, as to preſent friends;

friends; it ſpeaks to them afar off, as well as thoſe that are near; it ſpeaks to many thouſands at once; it ſpeaks not only to the preſent age, but alſo to ſucceeding ages: The Pen is a kind of Image of Eternity, it will make a man live when he is dead; though the Prophets do not live for ever, yet their labours may; a mans writings may preach, when he cannot, when he may not, and when by reaſon of bodily diſtempers, he dares not; yea, and that which is more, when he is not. Heb. 11. 4. Zech. 1. 6.

Thirdly, Few men, if any, have Iron memories; how ſoon is a Sermon preach'd forgotten, when a Sermon written remains? Auguſtin *writing to* Voluſian, *ſaith, That which is written is always at hand to be read, when the reader is at leiſure; men do not eaſily forget their own names, nor their Fathers houſe, nor the Wives of their boſomes, nor the fruit of their loyns, nor to eat their daily bread; and yet Ah! how eaſily do they forget that word of grace, that ſhould be dearer to them than all? moſt mens memories, eſpecially in the great concernments of their* Aug. Epiſt. 1. ad Voluſ.

souls are like a seve or bowlter, where the good Corn, and fine Flour goes thorow, but the light chaff and course bran remain behind, or like a strainer, where the sweet liquor is strained out, but the dregs are left behind; or like a grate, that lets the pure water run away, but if there be any straws, sticks, mud, or filth, that it holds as it were with Iron hands. Most mens Memories are very treacherous, especially in good things; few mens memories are a holy Ark, a heavenly Storehouse, or Magazine for their souls; and therefore they stand in the more need of a written word. But,

Fourthly, Its marvellous suitableness and usefulness under these great turns and changes that have past upon us. As every wise husbandman observes the fittest seasons to sow his seed; Isa. 28. 25. *some he sows in the Autumn, and fall of the leaf, some in the Spring of the Year, some in a dry season, and some in a wet, some in a moist clay, and some in a sandy dry ground: So every spiritual husbandman must observe the fittest*

fitteſt times to ſow his ſpiritual ſeed in, he hath heavenly ſeed by him for all occaſions and ſeaſons, for Spring and Fall, for all grounds, heads and hearts; now whether the ſeed ſown in the following Treatiſe, be not ſuitable to the times and ſeaſons wherein we are caſt, is left to the judgment of the prudent Reader to determine; if the Author had thought otherwiſe, this Babe had been ſtifled in the womb.

Fifthly, The good acceptance that my other weak labours have found; God hath bleſt them, not only to the conviction, the edification, confirmation, and conſolation of many, but alſo to the converſion of many. God is a free Agent to work by what hand he pleaſes, and ſometimes he takes pleaſure to do great things by weak means, that no fleſh may glory in his preſence God will not deſpiſe the day of ſmall things, and who or what art thou that dareſt deſpiſe that day? the Spirit breathes upon whoſe preaching and writing he pleaſes, and all proſpers according as that wind blows.

Rom. 15. 21. Phil. 1. 6, 10, 11. 1 Cor. 1. 17,--2.9 John 3.

Sixthly,

Pro. 25. 11 That remedy is no remedy, that is not proper to the disease

Sixthly, That all afflicted and distressed Christians may have a proper salve for every sore, a proper remedy against every disease at hand. As every good man, so every good book is not fit to be the afflicted mans companion, but this is; here he may see his face, his head, his hand, his heart, his way, his works; here he may see all his diseases discovered, and proper remedies proposed and applied: here he may find Arguments to silence him, and means to quiet him, when it is at worst with him; in every storm, here he may find a Tree to shelter him, and in every danger, here he may find a City of Refuge to secure him, and in every difficulty, here he may have a light to guide him, and in every peril, here he may find a buckler to defend him, and in every distress, here he may find a Cordial to strengthen him, and in every trouble, here he may find a staff to support him.

Seventhly, To satisfie some bosom-friends, some faithful friends: Man is made to be a friend, and apt so friendly

friendly offices; he that is not friendly is not worthy to have a friend, and he that hath a friend, and doth not shew himself friendly, is not worthy to be accounted a man. Friendship is a kind of life, without which there is no comfort of a mans life. Christian friendship ties such a knot, that great Alexander *cannot cut: Summer-friends I value not, but winter-friends are worth their weight in Gold, and who can deny such any thing, especially in these days, wherein real, faithful, constant friends are so rare to be found? The friendship of most men in these days, is like* Jonahs *Gourd; now very promising and flourishing, and anon fading and withering; it is like some plants in the water, which have broad leaves on the surface of the water, but scarce any root at all; their friendship is like Lemons, cold within, hot without; their expressions are high, but their affections are low, they speak much, but do little; as Drums and Trumpets, and Ensigns in a Battel, make a great noise and a fine shew, but act nothing; so these counterfeit friends*

1 Sam. 22. 1, 2, 3.

Oh my friends! I have never a friend, said *Socrates*. A friend is a very mutable creature, saith *Plato*.

friends will complement highly, but handsomly, speak plausibly, and promise lustily, and yet have neither a hand nor heart to act any thing cordially or faithfully; from such friends it is a mercy to be delivered: And therefore King Antigonus *was wont to pray to God that he would protect him from his friends; and when one of his Council asked him why he prayed so, he returned this answer, Every man will shun and defend himself against his professed enemies, but from our professed or pretended friends, of whom few are faithful, none can safeguard himself, but hath need of protection from Heaven; but for all this there are some that are real friends, faithful friends, active friends, winter-friends, bosomfriends, fast friends; and for their sakes (especially those among them that have been long, very long under the Smarting Rod, and in the fiery Furnace, and that have been often poured from vessel to vessel) have I once more appeared in Print to the world.*

Eightly and Lastly, There hath not

any

any Authors or Author come to my hand that hath handled this ſubject, as I have done, and therefore I do not know but it may be the more grateful and acceptable to the world; and if by this eſſay others that are more able ſhall be provoked to do more worthily upon this ſubject, I ſhall therein rejoyce. I ſhall only add, that though much of the following matter was preached upon the Lords viſitation of my dear yoke-fellow, my ſelf, and ſome other friends; yet there are many things of ſpecial concernment in the following Tract, that yet I have not upon any accounts communicated to the world. And thus I have given you a true and faithful account of the reaſons that have prevailed with me to publiſh this Treatiſe to the world, and to dedicate it to your ſelves.

1 Theſ. 1. 7, 8. 2 Cor. 8. 10. ch. 9. 1, 2.

Secondly, The ſecond thing promiſed was, the giving of you a little good counſel, that you may ſo read the following diſcourſe, as that it may turn much to your ſouls advantage; for, as many fiſh and catch nothing, ſo many read

Luke 5. 5.

read good books and get nothing, becauſe they read them over curſorily, ſlightly, ſuperficially; but he that would read to profit, muſt then,

1 Cor. 3. 6, 7. *First, Read, and look up for a bleſſing;* Paul *may plant, and* Apollo *may water, but all will be to no purpoſe, except the Lord give the increaſe. God muſt do the deed, when all is done, or elſe all that is done will do you no good; if you would have this Work ſucceſsful and effectual, you muſt look off from man, and look up to God, who alone*

Mic. 6. 14. *can make it a bleſſing to you. As without a bleſſing from Heaven, thy cloaths cannot warm thee, nor thy food nouriſh thee, nor Phyſick cure thee, nor friends*

Hag. 1. 6. *comfort thee: So without a bleſſing from Heaven, without the precious breathings and influences of the Spirit, what here is done, will do you no good, it will not turn to your account in the day of Chriſt; and therefore caſt an eye heaven-wards. It is* Seneca's *obſervation, that the husbandmen in* Egypt *never look up to Heaven for Rain, in the time of drought, but look after*

after the overflowing of the banks of Nilus, *as the only cauſe of their Plenty: Ah! how many are there in theſe days, who when they go to read a book, never look up, never look after the Rain of Gods bleſſing, but only look to the River* Nilus, *they only look to the Wit, the Learning, the Arts, the Parts, the Eloquence, &c. of the Author, they never look ſo high as Heaven; and hence it comes to paſs, that though theſe read much, yet they profit little.*

Secondly, He that would read to profit, muſt read and meditate; meditation is the food of your Souls, it is the very ſtomach and natural heat whereby ſpiritual truths are digeſted. A man ſhall as ſoon live without his heart, as he ſhall be able to get good by what he reads, without meditation. Prayer (ſaith Bernard *) without meditation, is dry and formal, & reading without meditation is uſeleſs and unprofitable. He that would be a wiſe, a prudent, and an able experienced Stateſ-man, muſt not haſtily ramble and run over many Cities, Countries, Cuſtomes, Laws*

Animæ viaticum eſt meditatio. Bern. *Lectio ſine meditatione arida eſt, meditatio ſine lectione erronea eſt, oratio ſine meditatione livida eſt.* Aug.

Laws and Manners of People, without serious musing and pondering upon such things as may make him an expert States-man: So he that would get good by Reading, that would compleat his knowledge, and perfect his experience in spiritual things, must not slightly and hastily ramble and run over this Book, or that, but ponder upon what he reads; as Mary *pondered the saying of the Angel in her heart. Lord (saith* Austin*) the more I meditate on thee, the sweeter thou art to me: So the more you shall meditate on the following matter, the sweeter it will be to you; they usually thrive best, who meditate most; Meditation is a soul-fatning duty, it is a grace-strengthning duty, it is a duty-crowning duty.* Gerson *calls meditation the Nurse of Prayer;* Hierom *calls it his Paradise;* Basil *calls it the Treasury where all the Graces are lock'd up;* Theophylact *calls it the very Gate and Portal by which we enter into Glory: And* Aristotle, *though a Heathen, placeth felicity in the contemplation of the mind; you may read much, and hear much,*

yet

yet without meditation you will never be excellent, you will never be eminent Chriſtians.

Thirdly, Read and try what thou Readeſt, take nothing upon truſt, but all upon tryal: As thoſe noble Bereans *did. You will try, and tell, and weigh Gold, though it be handed to you by your Fathers; and ſo ſhould you all thoſe heavenly truths that are handed to you by your ſpiritual Fathers. I hope upon tryal you will find nothing, but what will hold weight in the ballance of the Sanctuary; and though all be not Gold that gliſters, yet I judge that you will find nothing here to gliſter, that will not be found upon tryal to be true Gold.*

1 Joh. 4. 10. Act. 17. 10, 11.

Fourthly, Read and do, read and practiſe what you read, or elſe all your Reading will do you no good; he that hath a good Book in his hand, but not a Leſſon of it in his heart, or life, is like that Aſs that carrieth rich burdens, and feeds upon Thiſtles. In divine account a man knows no more than he doth; Profeſſion without practice will but make a man twice told a child of dark-

Auguſtin ſpeaking of the Scripture, ſaith, *verba vivenda, non loquenda.*

darkness; to speak well, is to sound like a Cymbal, but to do well, is to act like an Angel; he that practiseth what he reads, and understands, God will help him to understand, what he understands not; there is no fear of knowing too much, though there is much fear in practising too little; the most doing man, shall be the most knowing man; the mightiest man in practice, will in the end prove the mightiest man in Scripture. Theory is the guide of practice, and practice is the life of Theory. Salvian relates, how the Heathen did reproach some Christians, who by their lewd lives made the Gospel of Christ to be a reproach; where (said they) is that good Law which they do believe? where are those rules of godliness which they do learn? they read the holy Gospel, and yet are unclean; they hear the Apostles writings, and yet live in drunkenness; they follow Christ, and yet disobey Christ; they profess a holy Law, and yet do lead impure lives. Ah how may many Preachers take up sad complaints against many Readers in these days?

Isiodorus.

Joh. 7. 16, 17.

Psal. 119. 98, 99, 100

Salvianus de G. D. l. 4.

days? they read our works, and yet in their lives they deny our works; they praise our works, and yet in their conversations they reproach our works; they cry up our Labours in their discourses, and yet they cry them down in their practices: Yet I hope better things of you, into whose hands this Treatise shall fall. The Samaritan *Woman did not fill her Pitcher with water, that she might talk of it, but that she might use it; and* Rachel *did not desire the Mandrakes to hold in her hand, but that she might thereby be the more apt to bring forth. The Application is easie. But,*

Seneca had rather be sick, than idle and do nothing.

Joh. 4. 7.

Gen. 30. 15.

Fifthly, Read and apply; reading is but the drawing of the bow, application is the hitting of the white; the choicest truths will no further profit you, than they are applied by you; you were as good not to read, as not to apply what you read. No man attains to health by reading of Galen, *or knowing* Hippocrates *his Aphorisms, but by the practical application of them; all the reading in the world will never make for the health of your souls, except*

The plaister will not heal, if it be not applied.

except you apply what you read; the true reason why many read so much, and profit so little, is, because they do not apply and bring home what they read to their own souls. But

Sixthly and Lastly, Read & pray, he that makes not conscience of praying over what he reads, will find little sweetness or profit in his Reading; no man makes such earnings of his reading, as he that prayes over what he reads. Luther professeth that he profited more in the knowledge of the Scriptures, by prayer in a short space, than by study in a longer. As John by weeping got the sealed Book open: so certainly men would gain much more than they do, by reading good mens works, if they would but pray more over what they read. Ah Christians! pray before you read, and pray after you read, that all may be blest and sanctified to you; when you have done reading, usually close up thus.

Prayer is *Porta Cœli, clavis Paradisi.*

So let me live, so let me dye,
That I may live eternally.

And

And when you are in the Mount, for your selves, bear him upon your hearts, who is willing to spend and be spent for your sakes, for your Souls. O pray for me, that I may more and more be under the rich influences, and glorious pourings out of the Spirit; that I may be an able Minister of the New Testament, not of the Letter, but of the Spirit; that I may always find an everlasting Spring, and an overflowing Fountain within me, which may always make me faithful, constant, and abundant in the work of the Lord; And that I may live daily under those inward teachings of the Spirit, that may inable me to speak from the heart, to the heart, from the Conscience, to the Conscience, and from experience, to experience; that I may be a burning and a shining light, that everlasting Arms may be still under me; that whilst I live, I may be serviceable to his Glory, and his Peoples good; that no discouragements may discourage me in my work, and that when my work

2 Cor. 12. 15.

2 Cor. 3. 6.

work is done, I may give up my account with joy and not with grief. I shall follow these poor Labours with my weak Prayers, that they may contribute much to your internal and eternal welfare; and so rest

Your souls Servant in
our dearest Lord,

THOMAS BROOKS.

THE

THE MUTE CHRISTIAN Under the SMARTING ROD.

PSAL. 39. 9.

I was dumb, I opened not my mouth, because thou didst it.

NOT to trouble you with a tedious Preface, wherein, usually, is a flood of words, and but a drop of matter.

This Psalm consists of two parts, the first Exegetical or Narrative, the second Eutical or Precative, a Narration and Prayer take up the whole: In the former you have the Prophets Disease discovered, and in the latter the Remedy applyed. My text falls in the

latter part, where you have the way of *Davids* cure, or the means by which his soul was reduced to a still and quiet temper. I shall give a little light into the words, and then come to the point that I intend to stand upon.

Some read it thus, I should have been dumb, and not have opened my mouth according to my first resolution, vers. 1, 2.

I was dumb, the Hebrew word נאלמתי from אלם signifies to be mute, tongue-ty'd, or dumb; the Hebrew word signifies also to bind, as well as to be mute and dumb, because they that are dumb, are as it were tongue-tied, they have their lips stitcht and bound up: Ah the sight of Gods hand in the afflictions that was upon him, makes him lay a law of silence upon his heart and tongue.

I opened not my mouth, because thou didst it; he looks through all secondary causes, to the first cause, and is silent; he sees a hand of God in all, and so sits mute and quiet: the sight of God in an affliction, is of an irresistable efficacy, to silence the heart, and to stop the

the mouth of a gracious man. In the words you may observe three things.

1 The person speaking, and that is *David*; *David* a King, *David* a Saint, *David* a man after Gods own heart, *David* a Christian; and here we are to look upon *David*, not as a King, but as a Christian, as a man whose heart was right with God.

2 The action and carriage of *David* under the hand of God, in these words, *I was dumb, and opened not my mouth.*

3 The reason of this humble and sweet carriage of his, in these words, *because thou didst it.* The Proposition is this;

Doct. *That it is the great duty and concernment of gracious souls, to be Mute and silent under the greatest afflictions, the saddest providences, and*

sharpest trials that they meet with in this world.

For the opening and clearing up of this great and useful truth, I shall enquire,

First, What this silence is that is here pointed at in the propositi-on.

Secondly, What a gracious, a holy silence doth include.

Thirdly, What this holy silence doth not exclude.

Fourthly, The Reasons of the point; and then bring home all by way of application to our own souls.

For the first, *What is the silence here meant?* I answer, there is a sevenfold Silence.

First, There is a Stoical Silence: the Stoicks of old, thought it altogether below a man that hath reason and understanding, either to rejoyce in any good, or to mourn for any evil: but this Stoical Silence is such a sinful unsensible-ness,

neſs, as is very provoking to a holy God, *Iſa.* 26. 10, 11. God will make the moſt inſenſible ſinner ſenſible, either of his hand here, or of his wrath in Hell. It is a Heatheniſh and a horrid ſin to be without natural affections, *Rom.* 1. 31. And of this Sin *Quintus Fabius Maximus* ſeems to be foully guilty, who when he heard that his Mother and Wife whom he dearly loved, were ſlain by the fall of an houſe, and that his younger ſon a brave hopeful young man, dyed at the ſame time in *Umbria*, he never changed his countenance, but went on with the affairs of the Common-wealth, as if no ſuch calamity had befallen him; this carriage of his ſpoke out more ſtupidity than patience.

And ſo *Harpalus* was not at all apalled, when he ſaw two of his ſons laid ready dreſt in a charger, when *Aſtyages* had bid him to Supper: this was a ſottiſh inſenſibleneſs. Certainly, if the loſs of a Child in the Houſe be no more Job. 36. 13 Iſa. 57. 1.

Hos. 7. 9. *Balaams* Ass reproves this dumbness.

to thee, than the loss of a Chick in the yard, thy heart is base and sordid, and thou mayest well expect some sore awakning judgement: This age is full of such Monsters, who think it below the greatness and magnanimity of their spirits, to be moved, affected or afflicted with any afflictions that befalls them. I know none so ripe and ready for Hell as these.

Aristotle speaks of Fishes, that though they have spears thrust into their sides, yet they awake not: God thrusts many a sharp spear thorow many a sinners heart, and yet he feels nothing; he complains of nothing; these mens souls will bleed to death. *Seneca* reports of *Senecio Cornelius*, who minded his body more than his soul, and his money more than Heaven; when he had all the day long waited on his dying friend, and his friend was dead, he returns to his house, sups merrily, comforts himself quickly, goes to bed chearfully; his sorrows were ended,

Epist. 10.

ended, and the time of his mourning expired, before his deceased friend was interred. Such stupidity is a curse that many a man lies under: But this Stoical Silence, which is but a sinful sullenness, is not the Silence here meant.

Secondly, There is a Politick Silence: Many are silent out of policy; should they not be silent, they should lay themselves more open, either to the rage and fury of men, or else to the plots and designs of men; to prevent which they are silent, and will lay their hands upon their mouths, that others may not lay their hands upon their estate, lives, or liberties. *And Saul also went home to Gibeah, and there went with him a band of men, whose hearts God had touched. But the Children of Belial said, How shall this man save us? and they despised him, and brought him no presents; but he held his peace,* or was as though he had been deaf. This new King, being but newly entred

1 Sam. 26. 27.

upon his Kingly Government, and observing his condition to be but mean and low, his friends but few, and his enemies many and potent, Sons of *Belial*, *i. e.* men without yoak (as the word signifies) men that were desperately wicked, that were marked out for Hell, that were even incarnate Devils, who would neither submit to reason, nor Religion, nor be governed by the Laws of Nature, nor of Nations, nor yet by the Laws of God; now this young Prince, to prevent Sedition and Rebellion, blood and destruction, prudently and politickly chuses rather to lay his hand upon his mouth, than to take a Wolf by the ear, or a Lyon by the beard; he wanted neither wit nor will to be mute, he turns a deaf ear to all they say, his unsettled condition requiring silence.

Hear, see, and be silent, if thou wilt live in peace, is a French Proverb.

Henry the sixth, Emperour of *Germany*, used to say, (*Qui nescit tacere, nescit loqui*) he that knows not how to be silent, knows not how

how to ſpeak. *Saul* knew this was a time for ſilence, he knew his work was rather to be an Auditor, than an Orator: But this is not the ſilence the Propoſition ſpeaks of.

Thirdly, There is a fooliſh Silence: Some fools there be, that can neither do well, nor ſpeak well; and becauſe they cannot word it, neither as they would, nor as they ſhould, they are ſo wiſe as to be mute, *Prov.* 17. 28. *Even a fool when he holdeth his peace, is counted wiſe, and he that ſhutteth his lips is eſteemed a man of underſtanding.* As he cannot be wiſe that ſpeaks much, ſo he cannot be known for a fool that ſays nothing. There are many wiſe fools in the world; there are many ſilly ſouls, who by holding their tongues, gain the credit and honour of being diſcreet men: He that doth not diſcover his want of wiſdom by fooliſh babling, is accounted wiſe, though he may be

otherwise. Silence is so rare a virtue, where wisdom doth regulate it, that it is accounted a virtue where folly doth impose it. Silence was so highly honoured among the old *Romans*, that they erected Altars to it. That man shall pass for a man of understanding, who so far understands himself, as to hold his tongue: For though it be a great misery to be a fool, yet it is a greater that a man cannot be a fool, but he must needs shew it: But this foolish silence is not the silence here meant.

Fourthly, There is a sullen Silence: Many to gratifie an humour, a lust, are sullenly silent; these are troubled with a dumb Devil, which was the worst Devil of all the Devils you read of in the Scripture, *Mark* 9 17,---28.

Lib. 7. Cap. 2. *Pliny* in his Natural History maketh mention of a certain people in the *Indies*, upon the River *Ganges*, called *Astomi*, that have no mouth, but

but do only feed upon the ſmell of Herbs and Flowers. Certainly there is a Generation amongſt us, who when they are under the afflicting hand of God, have no mouths to plead with God, no lips to praiſe God, nor no tongues to juſtifie God; theſe are poſſeſſed with a dumb Devil; and this dumb Devil had poſſeſt *Ahab* for a time, 1 *Kings* 21. 4. *And* Ahab *came into his houſe, heavy and diſpleaſed, and laid him down upon his bed, and turned away his face, and would eat no bread.* *Ahabs* ambitious humour, his covetous humour being croſt, he is reſolved to ſtarve himſelf, and to dye of the ſullens. A ſullen Silence is both a ſin and a puniſhment; no Devil frets and vexes, wears and waſtes the ſpirits of a man, like this dumb Devil, like this ſullen Silence.

Some write of a certain Devil, whom they call *Hudgin*, who will not (they ſay) hurt any body except he be wronged. I cannot ſpeak ſo favourably of a ſullen Silence,

lence, for that wrongs many at once, God and Chriſt, bodies and ſouls: But this is not the Silence here meant.

Fifthly, There is a forced Silence: Many are ſilent perforce; he that is under the power of his enemy, though he ſuffer many hard things, yet he is ſilent under his ſufferings, becauſe he knows he is liable to worſe; he that hath taken away his liberty, may take away his life, he that hath taken away his money, may take off his head; he that hath let him blood in the foot, may let him blood in the throat, if he will not be ſtill and quiet; and this works Silence perforce: So when many are under the afflicting hand of God, conſcience tells them, that now they are under the hand of an enemy, and the power of that God whom they have diſhonoured; whoſe Son they have Crucified, whoſe Spirit they have grieved, whoſe Righteous Laws

they

they have transgreſſed, whoſe Ordinances they have deſpiſed, and whoſe People they have abuſed and oppoſed; and that he that hath taken away one Child, may take away every Child; and he that hath taken away the Wife, might have taken away the Husband; and he that hath taken away ſome part of the eſtate, might have taken away all the eſtate; and that he who hath inflicted ſome diſtempers upon the body, might have caſt both body and ſoul into Hell fire for ever: and he that hath ſhut him up in his Chamber, may ſhut him out of Heaven at pleaſure: The thoughts and ſenſe of theſe things, makes many a Sinner ſilent under the hand of God: but this is but a forced Silence: And ſuch was the Silence of *Philip* the ſecond, King of *Spain*, who when his invincible Armado that had been three years a fitting, was loſt, he gave command, that all over *Spain*, they ſhould give thanks to God and the Saints, that it

Oculos quos peccatum claudit, pœna aperit. Gre. The eye that ſin ſhuts, afflictions open.

it was no more grievous. As the cudgel forces the Dog to be quiet and still; and the Rod forces the child to be silent and mute: so the apprehensions of what God hath done, and of what God may do, forces many a soul to be silent, *Jer.* 3. 10. 1 *King* 14. 5,---- 18. But this is not the silence here meant: a forced silence is no silence in the eye of God.

Pſa.94.17. Pſa.28.1.

Sixthly, There is a deſpairing Silence: A deſpairing ſoul is *Magor-Miſſabib*, a terrour to himſelf, he hath a Hell in his heart, and horrour in his Conſcience. He looks upwards, and there he beholds God frowning, and Chriſt bleeding; he looks inwards, and there he finds Conſcience accuſing and condemning of him; he looks on the one ſide of him, and there he hears all his Sins crying out, We are thine, and we will follow thee, we will to the grave with thee, we will to judgement with thee, and from judge-

judgement we will to Hell with thee; he looks on the other ſide of him, and there he ſees infernal fiends in fearful ſhapes, amazing and terrifying of him, and waiting to receive his deſpairing ſoul, as ſoon as ſhe ſhall take her leave of his wretched body; he looks above him, and there he ſees the Gates of Heaven ſhut againſt him; he looks beneath him, and there he ſees Hell gaping for him; and under theſe ſad ſights he is full of ſecret concluſions againſt his own ſoul; there is mercy for others, ſaith the deſpairing ſoul, but none for me; Grace and Favour for others, but none for me; Pardon and Peace for others; but none for me; Bleſſedneſs and Happineſs for others, but none for me; there is no help, there is no hope, no, *Jer.* 2.25. *ch.* 18. 12. (this ſeems to be his caſe, who died with this deſperate ſaying in his mouth, *ſpes & fortuna valete*, farewel life and hope together;) Now under theſe diſmal

As that deſpairing Pope ſaid, the Croſs could do him no good becauſe he had ſo often ſold it.

mal apprehensions and sad conclusions about its present and future condition, the despairing soul sits silent, being filled with amazement and astonishment, *Psal.* 77. 4 *I am so troubled that I cannot speak:* But this is not the Silence here meant. But

Seventhly and Lastly, There is a prudent Silence, a holy, a gracious Silence, a Silence that springs from prudent principles, from holy principles, and from gracious causes and considerations; and this is the Silence here meant: And this I shall fully discover in my Answers to the second Question, which is this,

Quest. 2 *What doth a prudent, a gracious, a holy Silence include?*

Answ. 2. It includes and takes in these eight things.

First, It includes a sight of God, and an acknowledgement of God, as the author of all the

that come upon us: And this you have plain in the Text, *I was dumb, I opened not my mouth, because thou diddeſt it.* The Pſalmiſt looks through ſecondary cauſes, to the firſt cauſe, and ſo ſits mute before the Lord. There is no ſickneſs ſo little, but God hath a finger in it, though it be but the aking of the little finger. As the Scribe is more eyed, and properly ſaid to write, than the pen; and he that maketh and keepeth the Clock, is more properly ſaid to make it go and ſtrike, than the wheels and weights that hang upon it, and as every work-man is more eyed, and properly ſaid to effect his works, rather than the tools which he uſeth as his inſtruments: ſo the Lord who is the chief Agent and mover in all actions, and who hath the greateſt hand in all our afflictions, is more to be eyed and owned, than any inferiour or ſubordinate cauſes whatſoever. So *Job*, he beheld God in all, *Job* 1. 21.

In ſecond cauſes, many times a Chriſtian may ſee much envy, hatred malice, pride, *&c.* But in the firſt cauſe he can ſee nothing but grace and mercy, ſweetneſs, and goodneſs.

21. *The Lord gave, and the Lord hath taken away*: had he not seen God in the affliction, he would have cryed out: Oh these wretched *Chaldeans*, they have plundred and spoiled me! These wicked *Sabeans*, they have robbed and wronged me! *Job* discerns Gods Commission in the *Chaldeans* and the *Sabeans* hands, and then lays his own hand upon his mouth. So *Aaron* beholding the hand of God in the untimely death of his two sons, holds his peace, *Levit.* 10. 3. the sight of God in this sad stroak, is a bridle both to his mind and mouth, he neither mutters nor murmurs: So *Joseph* saw the hand of God, in his brethrens selling of him into *Ægypt*, *Gen.* 45. 8. and that silences him.

Men that see not God in an affliction, are easily cast into a feaverish fit, they will quickly be in a flame, and when their passions are up, and their hearts on fire, they will begin to be sawcy, and make no bones of telling God to his

his teeth, that they do well to be angry; *Jonah* 4 8, 9. Such as will not acknowledge God to be the author of all their afflictions, will be ready enough to fall in with that mad principle of the *Manachees*, who maintained the Devil to be the author of all calamities; as if there could be any evil (of affliction) in the City, and the Lord have no hand in it, *Amos* 3. 6. Such as can see the ordering hand of God in all their afflictions, will with *David* lay their hands upon their mouths, when the rod of God is upon their backs, 2 *Sam.* 16. 11, 12. If Gods hand be not seen in the affliction, the heart will do nothing but fret and rage under affliction.

Secondly, It includes and takes in some holy gracious apprehensions of the Majesty, Soveraignty, Dignity, Authority, and Presence of that God, under whose afflicting hand we are, *Hab.* 2 20. *But the Lord is in his holy Temple, let all the Earth*

earth be ſilent, or as the Hebrew reads it, *Be ſilent all the earth before his face*. When God would have all the People of the Earth to be huſht, quiet and ſilent before him, he would have them to behold him in his Temple, where he ſits in State, in Majeſty, and Glory. *Zephan.* 1. 7. *Hold thy peace at the preſence of the Lord God.* Chat not, murmure not, repine not, quarrel not: Whiſt, ſtand mute, be ſilent, lay thy hand on thy mouth, when his hand is upon thy back, who is (*totus oculus*) all-eye to ſee, as well as all-hand to puniſh. As the eyes of a well-drawn picture, are faſtned on thee which way ſoever thou turneſt; ſo are the eyes of the Lord, and therefore thou haſt cauſe to ſtand mute before him.

Thus *Aaron* had an eye to the ſoveraignty of God, and that ſilences him. And *Job* had an eye upon the Majeſty of God, and that ſtills him. And *Ely* had an eye upon the authority and preſence of God, and that quiets him. A man never

Levit. 10. 3.
Job 37. 23. 24.
1 Sam. 3. 11, 19.

never comes to humble himſelf, nor to be ſilent under the hand of God, till he comes to ſee the hand of God to be a mighty hand, 1 *Pet.* 5. 6. *Humble your ſelves therefore under the mighty hand of God.* When men look upon the hand of God as a weak hand, a feeble hand, a low hand, a mean hand, their hearts riſe againſt his hand; *Who is the Lord,* ſaid *Pharaoh, that I ſhould obey his voice?* Exod. 5. 2. And till *Pharaoh* came to ſee the hand of God, as a mighty hand, and to feel it as a mighty hand, he would not let *Iſrael* go. When *Tiribazus* a noble *Perſian* was arreſted, at firſt he drew out his Sword, and defended himſelf; but when they charged him in the Kings name, and informed him that they came from the King, and were commanded to bring him to the King, he yielded willingly. So when afflictions arreſt us, we ſhall murmure, and grumble, and ſtruggle, and ſtrive even to the death, before we ſhall yield to that God that ſtrikes,

Isa 26. 11, 12. Rev. 1. 5.

strikes, till we come to see his Majesty and authority, till we come to see him as the King of Kings, and Lord of Lords. It is such a sight of God as this, that makes the heart to stoop under his Almighty hand. The *Thracians* being ignorant of the Dignity and Majesty of God, when it thundred and lightned, used to express their madness and folly in shooting their arrows against Heaven, threatning-wise. As a sight of his Grace chears the soul, so a sight of his Greatness and Glory silences the soul. But

Herod.

Animus cujusque est quisq; the mind is the man.

Thirdly, a Gracious, a Prudent Silence, takes in a holy quietness and calmness of mind and spirit, under the afflicting hand of God: A gracious silence shuts out all inward heats, murmurings, fretrings, quarrellings, wranglings, and boilings of heart, *Psal.* 62 1. Truly my soul keepeth silence unto God, or is silent or still; that is, my soul is quiet and submissive to God,

God, all murmurings and repinings, passions and turbulent affections, being allayed, tamed and subdued. This also is clear in the Text, and in the former instances of *Aaron*, *Ely*, and *Job*, they saw that it was a Father that put those bitter cups into their hands, and love, that laid those heavy crosses upon their shoulders, and grace that put those yoaks about their necks, and this caused much quietness, and calmness in their spirits. *Marius* bit in his pain, when the Chyrurgion cut off his leg. Some men, when God cuts off this mercy, and that mercy from them, they bite in their pain, they hide and conceal their grief and trouble; but could you but look into their hearts, you would find all in an uproar, all out of order, all in a flame, and however they may seem to be cold without, yet they are all in a hot burning Feaver within: Such a feaverish fit *David* was once in, *Psal.* 39. 3. But certainly a holy Silence allays all tumults in the mind,

Luke 21. 19.

mind, and makes a man in patience to Poſſeſs his own ſoul, which next to his poſſeſſion of God, is the choiceſt and ſweeteſt poſſeſſion in all the world. The Law of ſilence is as well upon that mans heart and mind, as it is upon his tongue, who is truely and divinely ſilent under the rebuking hand of God. As tongue-ſervice abſtracted from heart-ſervice, is no ſervice in the account of God; ſo tongue-ſilence abſtracted from heart-ſilence, is no ſilence in the eſteem of God. A man is then graciouſly ſilent, when all is quiet within and without.

Iſa. 29. 13. Mat. 15. 8, 9.

Terpander a Harper and a Poet, was one, that by the ſweetneſs of his verſe and Muſick, could allay the tumultuous motions of mens minds: As *David* by his harp did *Sauls*. When Gods people are under the Rod, he makes by his Spirit and Word ſuch ſweet muſick in their ſouls, as allays all tumultuous motions, paſſions, and perturbations, *Pſal.* 94. 17, 18, 19.

Pſal.

Psal. 119. 49. 50 so that they sit *Noah*-like, quiet and still, and in peace possess their own souls.

Fourthly, A prudent, a holy Silence, takes in an humble, justifying, clearing and acquitting of God, of all blame, rigour, and injustice, in all the afflictions, he brings upon us. *Psal.* 51 4. *That thou maist be justified when thou speakest, and be clear when thou judgest*, that is, when thou correctest. Gods judging his people, is Gods correcting or chastning of his people, 1 *Cor.* 11. 32. *When we are judged, we are chastened of the Lord*; *Davids* great care, when he was under the afflicting hand of God, was to clear the Lord of injustice: *Ah Lord* (saith he) *There is not the least shew, spot, stain, blemish, or mixture of injustice, in all the afflictions thou hast brought upon me; I desire to take shame to my self, and to set my seal, that the Lord is righteous, and that there is no injustice, no cruelty, nor no extremity in all that the*

Plato calls God, the horn of plenty, and the Ocean of beauty, without the least spot of injustice.

Lord hath brought upon me: And so in that *Psalm* 119. 75, 137. he sweetly and readily subscribes unto the Righteousness of God in those sharp and smart afflictions that God exercised him with, *I know O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me. Righteous art thou O Lord, and righteous are thy judgements.* Gods Judgements are alwaies just, he never afflicts but in faithfulness, his will is the rule of justice; and therefore a Gracious soul dares not cavil nor question his proceedings; the afflicted soul knows, that a righteous God can do nothing but that which is righteous; it knows, that God is uncontroulable, and therefore the afflicted man puts his mouth in the dust, and keeps silence before him. 2 *Sam* 16 10. Who dare say, *Wherefore hast thou done so?*

The *Turks* when they are cruelly lashed, are compelled to return to the Judge that commanded it, to kiss his hand, give him thanks, and

and pay the Officer that whipped them, and ſo clear the Judge and Officer of injuſtice. Silently to kiſs the Rod, and the Hand that whips with it, is the nobleſt way of clearing the Lord of all injuries.

The *Babyloniſh* Captivity was the ſoreſt, the heavieſt affliction that ever God inflicted upon any people under Heaven, witneſs that, 1 *Sam.* 12. & *Daniel* 9. 12 *&c.* yet under thoſe ſmart afflictions, wiſdom is juſtified of her Children, *Neh.*9.33. *Thou art juſt in all that is brought upon us, for thou haſt done right, but we have done wickedly,* 1 Sam.18 *The Lord is Righteous, for I have Rebelled againſt him.* A holy Silence ſhines in nothing more, than in an humble juſtifying, and clearing of God from all that which a corrupt heart is apt enough to charge God with in the day of affliction. God, in that he is good, can give nothing, nor do nothing, but that which is good; others do frequent-

ly, he cannot possibly, saith *Luther*, in *Psal.* 120.

Fifthly, A holy Silence takes in gracious, blessed, soul-quieting Conclusions, about the issue and event of those afflictions that are upon us, *Lam.* 3. 27-34. In this choice Scripture you may observe these five Soul-stilling Conclusions.

First, (and that more generally) That they shall work for their good, *ver.* 27. *It is good for a man that he bear the yoak in his youth.* A gracious soul secretly concludes, As stars shine brightest in the night, so God will make my soul shine and glister like gold, whilst I am in this furnace, and when I come out of this furnace of affliction, *Job* 23. 10. *He knoweth the way that I take; and when he hath tryed me, I shall come forth as Gold.*

Surely as the tasting of Honey did open *Jonathans* eyes, so this cross, this affliction, shall open mine

mine eyes; by this ſtroak I ſhall come to have a clearer ſight of my ſins, and of my ſelf, and a fuller ſight of my God, *Job.* 33. 27, 28. *Job* 40. 4, 5. *chap.* 42. 1--7.

Surely this affliction ſhall iſſue in the purging away of my droſs, *Iſa.* 1. 25.

Surely as plowing of the ground killeth the weeds, and harrowing breaketh hard Clods, ſo theſe afflictions ſhall kill my ſins, and ſoften my heart, *Hoſ.* 5. *ult. chap.* 6. 1, 2, 3.

Surely as the plaiſter draws out the core, ſo the afflictions that are upon me, ſhall draw out the core of pride, the core of ſelf-love, the core of envy, the core of earthlineſs, the core of formality, the core of hypocriſie, *Pſal.* 119. 67, 71.

Surely by theſe the Lord will crucifie my heart more and more to the world, and the world to my heart, *Gal.* 6. 14. *Pſal.* 131. 1, 2, 3.

Surely by theſe afflictions the Lord will hide pride from my ſoul, *Job* 33. 14--21.

Surely these afflictions are but the Lords pruning-knives, by which he will bleed my sins, and prune my heart, and make it more fertil and fruitful; they are but the Lords potion, by which he will clear me, and rid me of those spiritual Diseases, and Maladies, which are most deadly and dangerous to my soul.

Affliction is such a potion, as will carry away all ill humours, better than all the *benedicta medicamenta*, as Physicians call them, *Zach.* 13. 8, 9.

Surely these shall encrease my spiritual experiences, *Rom.* 5. 3, 4.

Surely by these I shall be made more partaker of Gods Holiness, *Heb.* 11. 10. As black Sope makes white cloaths; so doth sharp afflictions make holy hearts.

Surely by these God will communicate more of himself unto me, *Hos.* 2. 14.

Surely by these afflictions the Lord will draw out my heart more and more to seek him, *Isa.* 26. 16.

Tatianus

Tatianus told the Heathen *Greeks*, that when they were ſick, then they would ſend for their Gods to be with them; as *Agamemnon* did at the ſiege of *Troy*, ſend for his ten Counſellors, *Hoſ.* 5. 15. *In their afflictions they will ſeek me early*, or as the Hebrew hath it, *they will morning me*; in times of affliction, Chriſtians will induſtriouſly, ſpeedily, early, ſeek unto the Lord.

Surely by theſe trials and troubles, the Lord will fix my ſoul more than ever upon the great concernments of another world, *Joh.* 14. 1, 2. 3. *Rom.* 8. 17, 18. 2 *Cor.* 4. 16, 17, 18.

Surely by theſe afflictions the Lord will work in me more tenderneſs and compaſſion towards thoſe that are afflicted, *Heb.* 10 34. *Chap.* 13. 3. As that *Tyrian* Queen ſaid:

Evils have taught me to bemoan,
All that afflictions make to groan.

The *Romans* puniſhed one that was ſeen looking out at his

Some say, if a knife or needle be touched with a loadstone of an Iron colour, it will cut or enter in to a mans body, without any sense of pain at all; so will afflictions when touched with the loadstone of divine love.

Window with a Crown of Roses on his head, in a time of publick calamity. Bishop *Bonner* was full of guts, but empty of bowels; I am afraid this age is full of such *Bonners*.

Surely these are but Gods love-tokens, *Rev.* 3. 19. *As many as I love, I rebuke and chasten.* *Seneca* perswaded his friend *Polybius* to bear his affliction quietly, because he was the Emperours Favourite, telling him, that it was not lawful for him to complain whilst *Cæsar* was his friend: So saith the Holy Christian, O my soul! be quiet, be still, all is in love, all is a fruit of divine favour: I see honey upon the top of every twig, I see the rod is but a Rosemary branch; I have sugar with my gall, and wine with my worm-wood; therefore be silent O my soul: and this general Conclusion, *that all should be for good*, had this blessed effect upon the Church, *Verse* 28. *He sitteth alone, and keepeth silence, because he hath born it upon him.*

Afflicti-

Afflictions abaſe the lovelineſs of the world without, that might entice us; it abates the luſtineſs of the fleſh within, which might elſe enſnare us; and it abates the ſpirit in his quarrel againſt the fleſh, and the world; by all which it proves a mighty advantage unto us.

Secondly, They ſhall keep them humble and low, *verſe* 29. *He putteth his mouth in the duſt, if ſo be there may be hope.* Some ſay, that theſe words are an alluſion to the manner of thoſe, that having been conquered and ſubdued, lay their necks down at the Conquerours feet, to be trampled upon, and to lick up the duſt that is under the Conquerours feet. Others of the Learned looked upon the words as an alluſion to poor Petitioners, who caſt themſelves down at Princes feet, that they may draw forth their pity and compaſſion towards them. As I have read of *Ariſtippus*, who fell on the ground before *Dionyſius*, and kiſſed his feet, when

he presented a Petition to him, and being asked the reason, answered (*Aures habet in pedibus*) he hath his ears in his feet; take it which way you will, it holds forth this to us, *That holy hearts will be humble under the afflicting hand of God.* When Gods Rod is upon their backs, their mouths shall be in the dust: A good heart will lye lowest, when the hand of God is lifted highest, *Job* 42. 1,--7. *Acts* 9. 1,--8.

Thirdly, The third soul-quieting Conclusion you have in *verse* 31. *For the Lord will not cast off for ever*; the Rod shall not alwaies lye upon the back of the righteous. *At even-tide, loe, there is trouble, but afore morning it is gone*, Isa. 17. 14. As *Athanasius* said to his Friends, when they came to bewail his misery, and banishment, *Nubecula est, cito transibit*, 'tis but a little Cloud (said he) and it will quickly be gone. There are none of Gods afflicted ones, that have not their

lucida

lucida intervalla, their intern iſſions, reſpites, breathing-whiles; yea, ſo ſmall a while doth the hand of the Lord reſt upon his people, that *Luther* cannot get diminutives enough to extenuate it; for he calls it *a very little little Croſs that we bear*, Ia. 26. 20. *Come, my people, enter thou into thy Chambers, and ſhut thy doors about thee: hide thy ſelf as it were, for a little moment* (*or for a little ſpace, a little while*) *until the indignation be over paſt.* The indignation doth not *tranſire*, but *pertranſire*, paſs, but over-paſs. The ſharpneſs, ſhortneſs, and ſuddenneſs of the Saints afflictions, is ſet forth by the travel of a Woman, *John* 16. 21, which is ſharp, ſhort, and ſudden.

A little ſtorm, as one ſaid of *Julians* perſecution, and an eternal calm follows.

Fourthly, The fourth ſoul-Silencing Concluſion you have in *verſ.* 32. *But though he cauſe grief, yet will he have compaſſion, according to the multitude of his Mercies.* In Wrath God remembers Mercy. *Hab.* 3. 2. *Weeping may endure for a night,*

night, but joy cometh in the morning, Psal. 30. 5. Their mourning shall last but till morning; God will turn their winters night into a summers day, their sighing into singing, their grief into gladness, their mourning into musick, their bitter into sweet, their wilderness into a Paradise: the life of a Christian is filled up with interchanges of sickness and health, weakness and strength, want and wealth, disgrace and honour, crosses and comforts, miseries and mercies, joys and sorrows, mirth and mourning; all honey would harm us, all wormwood would undo us; a composition of both is the best way in the world to keep our souls in a healthy constitution; it is best, and most for the health of the soul that the South-wind of mercy, and the North-wind of adversity, do both blow upon it: And though every wind that blows, shall blow good to the Saints, yet certainly their sins dye most, and their graces thrive best, when they are un-

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der the drving, nipping, North-wind of calamity, as well as under the warm cherishing South-wind of mercy and prosperity.

Fifthly, The fifth soul-quieting Conclusion you have in *verse* 33. *For he doth not afflict willingly* (or as the Hebrew hath it, from his heart) *nor grieve the Children of men.* The Church concludes, that Gods heart was not in their afflictions, though his hand was; he takes no delight to afflict his Children, it goes against the hair and the heart, it is a grief to him to be grievous to them, a pain to him to be punishing of them, a death to him to be striking of them; he hath no will, no motion, no inclination, no disposition to that work of afflicting of his people; and therefore he calls it his work, his strange work, *Isa.* 28. 21. Mercy and punishment, they flow from God, as the honey and the sting from the Bee; the Bee yieldeth honey of her own nature, but she doth

doth not sting, but when she is provoked; he takes delight in shewing of Mercy, *Micah* 7. 18. he takes no pleasure in giving his people up to adversity, *Hosea* 11. 8. Mercy and kindness flowеth from him freely, naturally; he is never severe, never harsh, he never stings, he never terrifies us, but when he is sadly provoked by us. Gods hand sometimes may lye very hard upon his people, when his heart, his bowels, (at those very times) may be yerning towards his people, *Ier.* 31. 18, 19, 20. No man can tell how the heart of God stands, by his hand; his hand of mercy may be open to those against whom his heart is set; as you see in the rich (poor) fool, and *Dives*, in the Gospel: And his hand of severity may lye hard upon those, on whom he hath set his heart; as you may see in *Job* and *Lazarus*: And thus you see those gracious blessed Soul-quieting Conclusions about the issue and event of afflictions, that a holy,

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a prudent ſilence doth include.

Sixthly, A holy, a prudent Silence includes and takes in a ſtrict charge; a ſolemn command that Conſcience lays upon the ſoul to be quiet and ſtill. *Pſalm* 37. 7. *Reſt in the Lord*, (or as the Hebrew hath it, *be ſilent to the Lord*) *and wait patiently for him.* I charge thee, O my ſoul, not to mutter, not to murmur; I command thee O my ſoul, to be dumb and ſilent under the afflicting hand of God. As Chriſt laid a charge, a command upon the boiſterous winds, and the roaring raging Seas, *Be ſtill, and there was a great calm*; ſo Conſcience lays a charge upon the ſoul to be quiet and ſtill, *Pſal.* 27. *ult. Wait on the Lord: be of good courage, and he ſhall ſtrengthen thy heart: wait I ſay on the Lord.* Peace O my ſoul, be ſtill, leave your muttering, leave your murmuring, leave your complaining, leave your chafing and vexing, and lay your hand upon your mouth, and be

Mat. 8. 25, 26.

The Heathen could ſay, A (*rectâ conſcientiâ ne latum quidem unguem diſcedendum*) man may not depart an hairs-breadth all his life long from the dictates of a good conſcience.

be silent. Conscience allays and stills all the tumults and uproars that be in the soul, by such like reasonings as the Clerk of *Ephesus* stilled that uproar, *Acts* 19 40. *For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.* O my soul, be quiet, be silent, else thou wilt one day be called in question for all those inward mutterings, uproars and passions that are in thee, seeing no sufficient cause can be produced why you should murmur, quarrel, or wrangle under the righteous hand of God.

Psal. 27.8. Jam. 4.7. 1 Sam. 3. 18. 1 Sam. 15. 25, 26. Act. 21. 13, 14, &c.

Seventhly, A holy, a prudent Silence, includes a surrendring, a resigning up of your selves to God; whilst we are under his afflicting hand: the silent soul gives himself up to God; the secret language of the soul is this, *Lord, here am I, do with me what thou pleasest, write upon me as thou pleasest, I give up my self to be at thy disposé.*

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There was a good woman, who when she was sick, being asked whether she were willing to live or dye? answered, which God pleaseth; but said one that stood by, if God should refer it to you, which would you chuse? truly said she, if God should refer it to me, I would even refer it to him again; this was a soul worth Gold. Well saith a gracious soul, the ambitious man gives himself up to his honours, but I give up my self unto thee: the voluptuous man gives himself up to his pleasures, but I give up my self to thee; the covetous man gives himself up to his baggs, but I give up my self to thee: the wanton gives himself up to his Minion, but I give up my self to thee; the Drunkard gives himself up to his Cups, but I give up my self to thee; the Papist gives up himself to his Idols, but I give up my self to thee; the Turk gives up himself to his *Mahomet*, but I give up my self to thee; the Heretick gives up himself

self to his heretical opinions, but I give up my self to thee. Lord, lay what burden thou wilt upon me, only let thy everlasting arms be under me. Strike Lord, strike, and spare not, for I am lyen down in thy will; I have learned to say *Amen*, to thy *Amen*; thou hast a greater interest in me, than I have in my self, and therefore I give up my self unto thee, and am willing to be at thy dispose, and am ready to receive what impression thou shalt stamp upon me. O blessed Lord! hast thou not again and again said unto me, as once the King of *Israel* said to the King of *Syria*, *I am thine, and all that I have.* I am thine, O soul! to save thee; my mercy is thine, to pardon thee; my blood is thine, to cleanse thee; my merits are thine, to justifie thee; my righteousness is thine, to cloath thee; my Spirit is thine, to lead thee; my grace is thine, to enrich thee; and my glory is thine, to reward thee; and therefore saith

Luther.

1 Kings 20. 14.

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gracious ſoul, I cannot but make a reſignation of my ſelf unto thee. *Lord, here I am, do with me as ſeemeth good in thine own eyes.* I know the beſt way to have my own will, is to reſign up my ſelf to thy will, and to ſay *Amen*, to thy *Amen*.

I have read of a Gentleman, who meeting with a Shepherd in a myſty morning, asked him what weather it would be? It will be (ſaith the Shepherd) what weather pleaſeth me; and being courteouſly requeſted to expreſs his meaning, Sir (ſaith he) it ſhall be what weather pleaſeth God, and what weather pleaſeth God, pleaſeth me. When a Chriſtians will is moulded into the will of God, he is ſure to have his will. But

Eighthly and laſtly, A holy, a prudent-Silence, takes in a patient waiting upon the Lord under our afflictions, till deliverance comes. *Pſal.* 40. 1, 2, 3. *Pſal.* 62. 5. *My ſoul wait thou only upon God, for my expectation*

expectation is from him, Lam. 3.26. *It is good that a man should both hope and quietly* (or as the Hebrew hath it *silently*) *wait for the salvation of the Lord.* The Husbandman patiently waiteth for the precious fruits of the earth, the Mariner patiently waiteth for wind, and tyde, and so doth the watch-man for the dawning of the day, and so doth the silent soul in the night of adversity, patiently wait for the dawning of the day of mercy. The mercies of God are not stiled the swift, but the sure mercies of *David*; and therefore a gracious soul waits patiently for them. And thus you see what a gracious, a prudent Silence doth include.

Jam. 5.7,8

The second thing is to discover what a holy, a prudent Silence under affliction doth not exclude: Now there are eight things that a holy patience doth not exclude.

First, A holy, a prudent Silence under affliction doth not exclude and shut out a sense and feeling of

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our afflictions, *Pſal.* 39. though he was dumb, and laid his hand upon his mouth, *verſe* 9. yet he was very ſenſible of his affliction, *verſe* 10. 11. *Remove thy ſtroak away from me: I am conſumed by the blow of thine hand. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a Moth: Surely every man is vanity.* He is ſenſible of his pain, as well as of his ſin; and having prayed off his ſin in the former verſes, he labours here to pray off his pains; diſeaſes, riches, ſickneſſes, pains, they are all the daughters of ſin, and he that is not ſenſible of them as the births and products of ſin, doth but adde to his ſin, and provoke the Lord to adde to his ſufferings, *Iſai.* 26. 9, 10, 11. No man ſhall ever be charged by God for feeling his burden, if he neither fret nor faint under it; grace doth not deſtroy nature, but rather perfect it; grace is of a noble off-ſpring, it neither turneth men into ſtocks, nor to Stoicks;

Stoicks, the more grace, the more ſenſible of the tokens, frowns, blows, and laſhes of a diſpleaſed Father. Though *Calvin* under his greateſt pains, was never heard to mutter, nor murmur, yet he was heard, often to ſay: *How long Lord, how long?* A religious Commander being ſhot in battel, when the wound was ſearched, and the bullet cut out, ſome ſtanding by pittying his pains, he replyed, though I groan, yet I bleſs God, I do not grumble: God allows his people to groan, though not to grumble. It is a God-provoking ſin, to be ſtupid, and ſenſeleſs under the afflicting hand of God. God will heat that Mans Furnace of affliction ſeven-fold hotter, who is in the Furnace, but feels it not; *Iſa.*42 24,25. *Who gave* Jacob *for a ſpoil, and* Iſrael *to the Robbers? did not the Lord, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his Law. Therefore he hath powred upon him the fury of his anger and*

No judgement to a ſtupid ſpirit, a hardned heart, and a brazen brow.

nd the ſtrength of battel: and he hath ſet him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart. Stupidity lays a man open to the greateſt fury and ſeverity.

The Phyſitian, when he findeth that the potion which he hath given his Patient will not work, he ſeconds it with one more violent, and if that will not work, he gives another yet more violent. If a gentle Plaiſter will not ſerve, then he Chyrurgion applys that which is more corroding; and if that will not do, then he makes uſe of his cauterizing knife. So when the Lord afflicts, and men feel it not; when he ſtrikes, and they grieve not; when he wounds them, and they awake not; then the Furnace is made hotter than ever; then his fury burns, then he lays on Irons upon Irons, Bolt upon Bolt, and Chain upon Chain, until he hath made their lives a Hell. Afflictions are the Saints dyet-drink, and where do you read in all the Scripture,

ture, that ever any of the Saints drunk of this dyet-drink, and were not sensible of it?

It is an old saying, (*Qui nescit orare, discat navigare*) He that would learn to pray, let him go to Sea.

Secondly, A holy, a prudent Silence, doth not shut out prayer for deliverance out of our afflictions. Though the Psalmist lays his hand upon his mouth, in the Text, yet he prays for deliverance, *verse* 10. *Remove thy stroak away from me,* and *ver.* 11. 12. *Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: For I am a stranger with thee, and a sojourner, as all my Fathers were. O spare me, that I may recover strength, before I go hence, and be no more.* Jam. 5. 13. *Is any among you afflicted? let him pray,* Psal. 50. 15. *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.* Times of affliction by Gods own injunction, are special times of supplication. *Davids* heart was more often out of tune, than his harp; but then he prays, and presently crys, *Return to thy rest, O my*

my ſoul. Jonah prays in the Whales belly, and *Daniel* prays when among the Lyons, and *Job* prays when on the dunghil, and *Ieremiah* prays when in the Dungeon, *&c.* Yea, the Heathen Mariners, as ſtout as they were, when in a ſtorm, they cry every man to his God, *Jonah* 1. 5, 6. To call upon God, eſpecially in times of diſtreſs and trouble, is a leſſon that the very light and law of Nature teaches. The *Perſian* Meſſenger (though an Heathen) as *Æſchiles* obſerveth, ſaith thus, When the *Grecian* forces hotly purſued our hoſt, and we muſt needs venture over the great water *Strymon*, frozen then, but beginning to thaw, when a hundred to one we had all dyed for it; with mine eyes I ſaw ſaith he, many of thoſe Gallants, whom I had heard before, ſo boldly maintain, There was no God, every one upon his knees, and devoutly praying, that the Ice might hold till they got over. And ſhall blind Nature do more than Grace? If the time of afflic-

ation be not a time of supplication I know not what is.

As there are two kinds of Antidotes against poyson, *viz.* hot and cold; so there are two kinds of Antidotes against all the troubles and Afflictions of this life, *viz.* prayer and patience, the one hot, the other cold, the one quenching, the other quickning. *Chrysostome* understood this well enough, when he cryed out, O! (saith he) it is more bitter than death to be spoiled of Prayer, and thereupon observes, that *Daniel* chose rather to run the hazzard of his life, than to lose his prayer: Well, this is the second thing; a holy silence doth not exclude prayer. But

Read the 9th of *Ezra*, the 9th of *Nehemiah*, and the 9th of *Daniel*, and *Psal.* 51. with that 7th. chapter of *Job.*

Thirdly, A holy, a prudent Silence, doth not exclude mens being kindly affected and afflicted with their sins, as the meritorious cause of all their sorrows and sufferings: *Lam.* 3. 39. 40. *Wherefore doth a living man complain, a man for the punishment of his sin? Let us search and*

and try our wayes, and turn again to the Lord, Job 40.4 5. *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer: yea twice, but I proceed no further.* Mich. 7.9. *I will bear the indignation of the Lord, becauſe I have ſinned.* In all our ſorrows we ſhould read our ſins, and when Gods hand is upon our backs, our hands ſhould be upon our ſins.

It was a good ſaying of one, I hide not my ſins, but I ſhew them, I wipe them not away, but I ſprinkle them, I do not excuſe them, but accuſe them: The beginning of my ſalvation, is the knowledge of my tranſgreſſion. When ſome told Prince *Henry* (that *delicia generis humani*) that darling of mankind, that the ſins of the people brought that affliction on him; O no, ſaid he, I have ſins enough of mine own to cauſe that. I have ſinned, ſaith *David*, but what have theſe poor ſheep done? When a Chriſtian is under *Vivaldus.*

the afflicting hand of God, he may well say, I may thank this proud heart of mine, this worldly heart, this froward heart, this formal heart, this dull heart, this backsliding heart, this self-seeking heart of mine, for that this cup is so bitter, this pain so grievous, this loss so great, this disease so desperate, this wound so incurable; it is mine own self, mine own sin, that hath caused these floods of sorrows to break in upon me; But

Fourthly, A holy, a prudent Silence, doth not exclude the teaching and instructing of others, when we are afflicted; the words of the afflicted stick close; they many times work strongly, powerfully, strangely, savingly upon the souls and consciences of others. Many of *Pauls* Epistles were written to the Churches, when he was in bonds; *Viz. Galatians, Ephesians, Philippians, Colossians, Philemon*; he begot *Onesimus* in his bonds, *Phil.* 10. And many of the brethren in the

the Lord, waxed bold and confident by his bonds, and were confirmed, and made partakers of grace by his Miniſtry, when he was in bonds, *Phil.* 1. 7, 13, 14. As the words of dying perſons do many times ſtick and work glorioufly; ſo many times do the words of afflicted perſons, work very nobly and efficacioufly. I have read of one *Adrianus*, who ſeeing the Martyrs ſuffer ſuch grievous things for the Cauſe of Chriſt, he asked what that was which inabled them to ſuffer ſuch things? and one of them named that 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him:* This word was like Apples of Gold, in Pictures of Silver, for it made him not only a Convert, but a Martyr too. And this was the means of *Juſtin Martyrs* converſion, as himſelf confeſſeth. Doubtleſs many have been made happy by the words of the

Pro. 25. 11

afflicted; the tongue of the afflicted hath been to many as choice silver, the words of the afflicted many times are both pleasing and profitable; they tickle the ear, and they win upon the heart; they slide insensibly into the hearers souls, and work efficaciously upon the hearers hearts, *Eccle.* 10. 12. *The words of a wise mans mouth, are gracious* (or *Grace*, as the Hebrew hath it;) and so *Hierom* reads it, *Verba oris sapientis gratia*, the words of the mouth of a wise man are grace: They minister grace to others, and they win grace and favour from others; gracious lips make gracious hearts; gracious words are a grace, an ornament to the speaker, and they are a comfort, a delight, and an advantage to the hearer.

Now the words of a wise mans mouth, are never more gracious, than when he is most afflicted and distressed. Now you shall find most worth and weight in his words: Now his lips like the Spouses,

Spouſes, are like a thread of Scarlet, they are red with talking much of a Crucified Chriſt, and they are thin like a thread, not ſwell'd with vain and unprofitable diſcourſes. Now his mouth ſpeaketh wiſdom, and his tongue talketh judgment, for the Law of the Lord is in his heart, *Pſal.* 37. 30. now his lips drop hony-combs, *Cant.* 4.10. now his tongue is as a tree of life, whoſe leaves are medicinable, *Pro.* 12.18. As the ſilver Trumpets ſounded moſt joy to the *Jews* in the day of their gladneſs; ſo the mouth of a wiſe man, like a ſilver Trumpet, ſounds moſt joy and advantage to others in the days of his ſadneſs. Numb. 10. 10.

The Heathen man could ſay, (*Quando ſapiens loquitur, aulea animi aperit*) when a wiſe man ſpeaketh, he openeth the rich treaſures and wardrobe of his mind; ſo may I ſay, when an afflicted Saint ſpeaks, Oh the pearls, the treaſures that he ſcatters! But

Fifthly, A holy, a prudent Si-

lence, doth not exclude moderate mourning or weeping under the afflicting hand of God, *Isa.* 38. 3. *And Hezekiah wept sore*, or, as the Hebrew hath it, *wept with great weeping.* But was not the Lord displeased with him for his great weeping? no, *v.* 5. *I have heard thy prayer, I have seen thy tears: behold, I will adde unto thy days, fifteen years.* God had as well a Bottle for his tears, as a bag for his sins. There is no water so sweet, as the Saints tears, when they do not over-flow the banks of moderation; Tears are not mutes, they have a voice, and their oratory is of great prevalency with the Almighty God. And therefore the weeping Prophet calleth out for tears, *Lam.* 2. 18. *Their heart cryeth unto the Lord O wall of the Daughter of Zion, let tears run down like a river, day and night, give thy self no rest, let not the apple of thine eye cease*, or as the Hebrew hath it, *let not the daughters of thine eye be silent* (that which we call the ball or apple of the eye, the

Pſal. 6. 6. Pſa. 39. 12 Jer. 9. 1, 2. Lam. 1. 2. Chap. 2. 11, 18.

Pſal. 56. 8.

And the Greeks call the apple of the eye, the damſel of the eye, the girle of the eye, and the Latines call it the babe of the eye.

the Hebrews call the Daughter of the eye, becauſe it is as dear, and tender to a man, as an only daughter; and becauſe therein appears the likeneſs of a little daughter.) Upon which words, ſaith *Bellarmine*, *Clames aſſidue ad Deum, non lingua, ſed oculis, non verbis, ſed lachrymis; iſta enim eſt oratio, quæ placare ſolet*: Cry aloud, not with thy tongue, but with thine eyes; not with thy words, but with thy tears; for that is the prayer that maketh the moſt forcible entry into the ears of the Great God of Heaven. When God ſtrikes, he looks that we ſhould tremble; when his hand is lifted high, he looks that our hearts ſhould ſtoop low; when he hath the rod in his hand, he looks that we ſhould have tears in our eyes; as you may ſee by comparing of theſe Scriptures together, *Pſal.* 55. 2 *Pſal.* 38. 6. *Job* 30. 26,--32. Good men weep eaſily, ſaith the Greek Poet; and the better any are, the more enclining to weeping, eſpeci-

ally under affliction. As you may see in *David* (whose tears instead of Gemms, were the common ornaments of his bed) *Jonathan*, *Job*, *Ezra*, *Daniel*, &c. How (saith one) shall God wipe away my tears in Heaven, if I shed none on earth? and how shall I reap in joy, if I sow not in tears? I was born with tears, and I shall dye with tears; and why then should I live without them in this valley of tears?

There is as well a time to weep, as there is a time to laugh: and a time to mourn, as well as a time to dance, *Eccles.* 3. 4. The mourning garment among the *Jews* was the black garment, and the black garment was the mourning garment, *Psal.* 43. 2. *Why go ye mourning?* The Hebrew word *kadar* signifies black, why go ye in black; sometimes Christians must put off their gay ornaments, and put on their black, their mourning garments, *Exod.* 33. 3, 4, 5, 6. But

Sixthly, A gracious, a prudent Silence

Silence doth not exclude ſighing, groaning, or roarings under affliction. A man may ſigh, and groan, and roar under the hand of God, and yet be ſilent; it is not ſighing, but muttering; it is not groaning, but grumbling; it is not roaring, but murmuring; that is oppoſite to a holy Silence, *Exod.* 2. 23. *And the Children of Iſrael ſighed by reaſon of the Bondage,* Job 3. 24 *For my ſighing cometh before I eat* (or as the Hebrew hath it, *before my meat*;) his ſighing, like bad weather, came unſent for, and unſought for, *Pſal.* 38 9. *Lord, all my deſire is before thee; and my groaning is not hid from thee,* Pſal. 102. 5. *By reaſon of the voice of my groaning, my bones cleave to my ſkin,* Job 3 24. *and my roarings are poured out like the waters,* Pſal. 38. 8. *I am feeble and ſore broken: I have roared, by reaſon of the diſquietneſs of my heart.* Pſal. 22. 1. *My God, my God, why haſt thou forſaken me? Why art thou ſo far from helping me, and from the words of my roaring?* Pſal. 32. 3.

You may ſee much of this by comparing the following Scriptures Lam. 1. 4. 11, 21, 22. Pſa. 31. 10. Jer. 45. 3. Ex. 2. 24. Job 23. 2. Pſal. 6. 6.

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When I kept silence, my bones waxed old, through my roarings all the day long. He roars, but doth not rage, he roars, but doth not repine; when a man is in extremity, nature prompts him to roar, and the law of grace is not against it; and though sighing, groaning, roaring, cannot deliver a man out of his misery, yet they do give some ease to a man under his misery. When *Solon* wept for his Sons death, one said to him, weeping will not help; he answered: Alas! therefore do I weep, because weeping will not help: So a Christian many times sighs, because sighing will not help; and he groans, because groaning will not help; and he roars, because roaring will not help. Sometimes the sorrows of the Saints are so great, that all tears are dryed up, and they can get no ease by weeping; and therefore for a little ease they fall a sighing and groaning; and this may be done, and yet the heart may be quiet and silent before

fore the Lord. *Peter* wept and ſobb'd, and yet was ſilent. Sometimes the ſight and groans of a Saint do in ſome ſort tell that which his tongue can in no ſort utter. But

Seventhly, A holy, a prudent ſilence, doth not exclude nor ſhut out the uſe of any juſt or lawful means, whereby perſons may be delivered out of their afflictions. God would not have his people ſo in love with their afflictions, as not to uſe ſuch righteous means as may deliver them out of their afflictions, *Mat.* 10.23. *But when they perſecute you in this City, flee ye into another. Acts* 12. When *Peter* was in Priſon, the Saints thronged together to pray (as the Original hath it) *ver.* 12. and they were ſo inſtant and earneſt with God in Prayer; they did ſo beſeech and beſiege the Lord; they did ſo beg and bounce at Heaven Gate, *verſe* 5. that God could have no reſt, till by many miracles of power and mercy, he had returned *Peter* as a boſome

2 Kings 5. 10,--14. Mat. 4.6, 7. & chap. 22. 4,5,8. Luke 14. 16,--24. Acts 27. 24,25,31.

some favour to them, *Acts* 9. 23, 24, 25. *And after that many daies were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul: and they watched the Gates day and night to kill him. Then the Disciples took him by night and let him down by the wall in a Basket.* The blood of the Saints is precious in Gods eye, and it should not be vile in their own eyes. When providence opens a door of escape, there is no reason why the Saints should set themselves as marks and buts for their enemies to shoot at, 2 *Thes.* 3. 1, 2. The Apostles desire the Brethren *to pray for them, that they may be delivered from unreasonable* (ἄτοπος absurd) and *wicked* (πονηρὸι villainous) *men; for all men have not faith.* It is a mercy worth a seeking, to be delivered out of the hands of absurd, villainous, and troublesome men.

Afflictions are evil in themselves, and we may desire and endeavour to be delivered from them, *James* 5. 14, 15. *Isa.* 38. 18, 19, 20,

20, 21. both inward and outward means are to be uſed for our own preſervation. Had not *Noah* built an Ark, he had been ſwept away with the flood, though he had been with *Nimrod* and his crew on the Tower of *Babel*, which was raiſed to the heighth of one thouſand five hundred forty ſix paces, as *Heylin* reports. Though we may not truſt in means, yet we may and ought to uſe the means; in the uſe of them, eye that God that can only bleſs them, and you do your work. As the Pilot that guides the Ship, hath his hand upon the Rudder, and his eye on the Star, that directs him at the ſame time; ſo when your hand is upon the means, let your eye be upon your God, and deliverance will come. We may tempt God as well by neglecting of means, as by truſting in means: it is beſt to uſe them, and in the uſe of them, to live above them. *Auguſtine* tells of a man, that being fallen into a pit, one paſſing by, falls a queſtioning of him,

Heylin. Coſm. l. 3.

him, what he made there, and how he came in? O! saith the poor man, ask me not how I came in, but help me, and tell me how I may come out: The Application is easie. But

Eighthly and lastly; A holy, a prudent Silence, doth not exclude a just and sober complaining against the Authors, Contrivers, Abettors, or Instruments of our afflictions. 2 *Tim.* 4. 14. Alexander *the Copper-Smith did me much evil; the Lord reward him according to his works.* This *Alexander* is conceived by some, to be that *Alexander*, that is mentioned, *Acts* 19. 32. who stood so close to *Paul* at *Ephesus*, that he run the hazard of losing his life, by appearing on his side; yet if glorious Professors come to be furious Persecutors, Christians may complain, 2 *Cor.* 11. 24. *Of the Jews five times received I forty stripes save one.* They inflict, saith *Maimonides*, no more than forty stripes, though he be as strong

as

is *Sampſon*, but if he be weak, they abate of that number: They ſcourged *Paul* with the greateſt ſeverity, in making him ſuffer ſo oft the utmoſt extremity of the Jewiſh Law, when as they that were weak had their puniſhment mitigated, *Verſe* 25. *Thrice was I beaten with Rods*, that is, by the *Romans*, whoſe cuſtom it was to beat the guilty with Rods.

If *Pharaoh* make *Iſrael* groan, *Iſrael* may make his complaint againſt *Pharaoh* to the Keeper of *Iſrael*, *Exod.* 2. If the proud and blaſphemous King of *Aſſyria* ſhall come with his mighty Army to deſtroy the people of the Lord, *Hezekiah* may ſpread his Letter of blaſphemy before the Lord. Iſa. 37. 14,--21.

It was the ſaying of *Socrates*, that every man in this life had need of a faithful friend, and a bitter enemy, the one to adviſe him, and the other to make him look about him; and this *Hezekiah* found by experience.

Though *Joſephs* Bow abode in ſtrength,

ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty God of *Jacob*; yet *Joſeph* may ſay, that the Archers (or the Arrow-maſters, as the Hebrew hath it) have ſore'y grieved him, and ſhot at him, and hated him, *Gen.*49.23 24. And ſo *David* ſadly complained of *Doeg*, Pſal. 109. 1. -21. yea, Chriſt himſelf (who was the moſt perfect pattern for dumbneſs and ſilence under ſoreſt trials) complains againſt *Judas*, *Pilate*, and the reſt of his perſecutors, *Pſa.* 69. 20--30, *&c.* yea, though God will make his peoples enemies to be the workmen that ſhall fit them and ſquare them for his building, to be Gold-Smiths, to adde Pearls to their Crown, to be Rods to beat off their duſt, ſkullions to ſcour off their ruſt; fire to purge away their droſs, and water to cleanſe away their filthineſs, fleſhlineſs, and earthlineſs, yet may they point at them, and pour out their complaints to God againſt them, *Pſal.*132. 2--*ult.* This truth

I might make good by above a hundred Texts of Scripture: but it is time to come to the Reasons of the point.

Why must Christians be mute and silent under the greatest afflictions, the saddest providences, and sharpest trials that they meet with in this world? I answer.

Reas. 1. That they may the better hear and understand the voice of the Rod. As the Word hath a voyce, the Spirit a voice, and Conscience a voice, so the Rod hath a voice. Afflictions are the Rod of Gods anger, the Rod of his displeasure, and his Rod of revenge; he gives a commission to this Rod, to awaken his people; to reform his people, or else to revenge the quarrel of his Covenant upon them, if they will not hear the rod, and kiss the rod, and sit mute and silent under the rod; *Micah 6. 9. The Lords voyce cryeth unto the city and the man of wisdom shall see thy name:*

Schola crucis est Schola lucis.

name: Hear ye the Rod, and who hath appointed it. Gods Rods are not mutes, they are all vocal, they are speaking as well as smiting; every twig hath a voice: Ah soul! saith one twig, thou sayest it smarts; well, tell me, is
Jer.4. 18. it good provoking of a jealous God? Ah soul! saith another twig, thou sayest it is bitter, it reacheth to thy heart; but hath not thine own doings procured
Rom 6. 20, 21. these things? Ah soul! saith another twig, where is the profit, the pleasure, the sweet that you have found in wandring from God?
Hos. 2.7. Ah soul! saith another twig, was it not best with you, when you were high in your communion with God, and when you were
Micah 6,8 humble and close in your walking with God? Ah Christian, saith another twig, wilt thou search
Lam. 3.40 thy heart, and try thy ways, and turn to the Lord thy God?
Rom.14. 6, 7, 8. Ah soul! saith another twig, wilt thou dye to sin more than
Gal.6. 14. ever, and to the world more than ever,

ever, and to relations more than ever, and to thy self more than ever? Ah Soul! saith another twig, wilt thou live more to Christ than ever, and cleave closer to Christ than ever, and prize Christ more than ever, and venture further for Christ than ever? Ah soul! saith another twig, wilt thou love Christ with a more inflamed love, and hope in Christ with a more raised hope, and depend upon Christ with a greater confidence, and wait upon Christ with more invincible patience? &c. Now if the soul be not mute and silent under the rod, how is it possible that it should ever hear the voice of the rod, or that it should ever hearken to the voice of every twig of the rod? the rod hath a voice that is in the hands of earthly Fathers, but children hear it not, they understand it not, till they are hush'd, and quiet, and brought to kiss it, and sit silently under it; no more shall we hear or understand the voice of the rod

that

that is in our Heavenly Fathers hand, till we come to kiſs it, and ſit ſilently under it. But

Reaſ. 2. Gracious ſouls ſhould be mute and ſilent under their greateſt afflictions, and ſharpeſt trials, that they may difference and diſtinguiſh themſelves from the men of the world, who uſually fret and fling, mutter or murmur, curſe and ſwagger, when they are under the afflicting hand of God. *Iſa.* 8. 21. 22. *And they ſhall paſs through it, hardly beſtead and hungry; and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their King, and their God, and look upward. And they ſhall look unto the earth: and behold trouble and darkneſs, dimneſs of anguiſh; and they ſhall be driven to darkneſs.* Ah how fretful and froward, how diſturbed and diſtracted, how mad and forlorn are theſe poor wretches under the rebukes of God! they look upward and downward, this way

way and that way, on this ſide and on that, and finding no help, no ſuccour, no ſupport, no deliverance, like Bedlams, yea like incarnate Devils, they fall upon curſing of God, and their King. *Iſa.* 59. 11. *We roar all like Bears, and mourn ſore like Doves: we look for judgement, but there is none; for ſalvation, but it is far off from us.* They expreſs their inward vexation and indignation by roaring like Bears. When Bears are robbed of their Whelps, or taken in a pit, O how dreadfully will they roar, rage, tear, and tumble! So when wicked perſons are fallen into the pit of affliction, O how will they roar, rage, tear, and cry out, not of their ſins, but of their puniſhments: As *Cain, my puniſhment is greater than I am able to bear.* Iſa. 51. 20. *Thy Sons have fainted, they lye at the head of all the ſtreets, as a wild Bull in a net; they are full of the fury of the Lord, the rebuke of thy God.* When the huntſman hath taken the wilde Bull in his

The Bear, as *Ariſtotle* obſerveth, licketh her whelps into form, and loveth them beyond meaſure, and is moſt fierce roaring and raging when ſhe is robbed of them.

his soul, and so entangled him, that he is not able to wind himself out; O how fierce and furious will he be! how will he spend himself in struggling and striving to get out! Such wild Bulls are wicked men, when they are taken in the Net of affliction.

It is said of *Marcellus* the *Roman* General, that he could not be quier, (*nec victor, nec victus*) neither conquered, nor conquerour; it is so with wicked men, they cannot be quier, neither full, nor fasting, neither sick, nor well, neither in wealth, nor want, neither in bonds, nor at liberty, neither in prosperity, nor in adversity, *Jer.* 5.37,38. *And Babylon shall become heaps, a dwelling place for Dragons, an astonishment, and an hissing, without an Inhabitant. They shall roar together like Lyons, they shall yell as Lyons whelps.* When the Lyon roars, all the beasts of the field tremble: When the Lyon roars, many creatures that could out-run him, are so amazed and astonished at the ter-

Amos 3.8.

Ambrose.

terrour of his roar, that they are not able to ſtir from the place: ſuch roaring Lyons are wicked men, when they are under the Smarting Rod, *Rev.* 16. 8,--12. *They gnaw their tongues for pain, and they blaſpheme the God of Heaven, becauſe of thoſe ſores, pains and plagues, that are poured upon them, and they repented not of their deeds, to give him glory.* And therefore gracious Souls have cauſe to be ſilent under their ſoreſt tryals, that they may difference and diſtinguiſh themſelves from wicked men, who are like the troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt. The verb גָּעַשׁ ſignifies to make a ſtir, to be exceeding buſie, unquiet or troubleſome. Ah what a ſtir do wicked men make, when they are under the afflicting hand of God! As the Sea is reſtleſs, and unquiet when there is no ſtorm, it cannot ſtand ſtill, but hath his flux and reflux; ſo it is much leſs reſtleſs, when by tempeſt upon tempeſt it is made to roar and rage: ſo Iſa. 57. 20.

foam and cast up mire and dirt; the raging Sea is a fit emblem of a wicked man that is under Gods afflicting hand.

Reas. 3. A third reason why gracious souls should be silent and mute under their sharpest trials, is that they may be conformable to Christ their head, who was dumb and silent under his sorest tryals, *Isa.* 53. 7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the slaughter, and as a Sheep before her shearers is dumb, so he opened not his mouth.* Christ was tongue-tyed under all his sorrows and sufferings, 1 *Pet.* 2. 21, 22, 23. *Christ also suffered for us, leaving us an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously.* Christ upon the Cross did not only read us a lecture of patience

Justin Martyr being asked which was the greatest miracle that our Saviour Christ wrought, answered, *Patientia ejus tanta in laboribus tantis*, his so great patience in so great troubles.

patience and silence, but he hath also set us ὑπογραμμὸν, A Copy or Pattern of both, to be transcribed and imitated by us, when we are under the Smarting Rod: It will be our sin and shame if we do not bear up with patience and silence under all our sufferings, considering what an admirable Copy Christ hath set before us. It is said of *Antiochus*, that being to fight with *Judas* Captain of the Host of the Jews, he shewed unto his Elephants the blood of the grapes and Mulberries, to provoke them the better to fight. So the Holy Ghost hath set before us the injuries and contumelies, the sorrows and sufferings, the pains and torments, the sweat and blood of our dearest Lord, and his invincible patience, and admirable silence under all, to provoke us, and incourage us to imitate the Captain of our salvation, in patience and silence under all our sufferings.

1 Macch. 6. 34.

Hierom having read the life and death of *Hilarion* (one that lived

graciously, and died comfortably) folded up the Book, saying, well, *Hilarion* shall be the Champion that I will follow, his good life shall be my example, and his good death my president. Oh! how much more should we all say, we have read how Christ hath been afflicted, oppressed, distressed, despised, persecuted *&c.* and we have read how dumb, how tongue-tied, how patient, and how silent he hath been under all. Oh! he shall be the Copy which we will write after, the Pattern which we will walk by, the Champion which we will follow! But alas! alas! how rare is it to find a man that may be applauded with that Elogy of *Salvian, Singularis Domini, præclarus imitator*! An excellent Disciple, of a singular Master. The Heathens had this notion amongst them (as *Lactantius* reports) that the way to honour their Gods, was to be like them; and therefore some would be wicked, counting it a dis-

The *Arabians*, if their King be sick, or lame, they all feign themselves so.

dishonour to their Gods to be unlike to them. I am sure, the way to honour our Christ, is in patience and silence, to be like to Christ, especially when a smarting Rod is upon our backs, and a bitter cup put into our hands.

Reas. 4. A fourth reason why the people of God should be mute and silent under their afflictions, is this, because it is ten thousand times a greater judgment, and affliction, to be given up to a fretful spirit, a froward spirit, a muttering or murmuring spirit, under an affliction, than it is to be afflicted. This is both the Devils sin, and the Devils punishment. God is still afflicting, crossing, and vexing of him, and he is still a fretting, repining, vexing, and rising up against God; no sin to the Devils sin, no punishment to the Devils punishment. A man were better to have all the afflictions of all the afflicted throughout the world, at once upon him, than to be given

up to a froward spirit, to a muttering, murmuring heart under the least affliction. When thou seest a soul fretting, vexing, and stamping under the mighty hand of God, thou seest one of Satans first-born, one that resembles him to the life; no child can be so much like the Father, as this froward soul is like to the Father of lies; though he hath been in chains almost this six thousand years, yet he hath never lain still one day, nor one night, no nor one hour in all this time, but is still a fretting, vexing, tossing and tumbling in his chains, like a Princely Bedlam; he is a Lion, not a Lamb, a roaring Lion, not a sleepy Lion, not a Lion standing still, but a Lion going up and down; he is not satisfied with the prey he hath got, but is restless in his designs to fill Hell with Souls: He never wants an Apple for an *Eve*, nor a Grape for a *Noah*, nor a change of rayment for a *Gehazi*, nor a wedge of Gold for an *Achan*, nor a Crown for an *Absolom*,

Ireneus calleth such, *ora, Diaboli*, the Devils mouth.

1 Pet. 5.8.

lom, nor a bag for a *Judas*, nor a world for a *Demas*; if you look into one company, there you shall find Satan a dishing out his meat to every palate; if you look into another company, there you shall find him a fitting a Last to every shooe; if you look into a third company, there you shall find him a suiting a garment to every back: he is under wrath, and cannot but be restless: Here with *Jael*, he allures poor Souls in with milk, and murders them with a nail; there with *Joab*, he embraces with one hand, and stabs with another: here with *Judas*, he kisses, and betrays; and there with the Whore of *Babylon*, he presents a golden cup with poyson in it; he cannot be quiet, though his bolts be always on; and the more unquiet any are under the rebukes of God, the more such resemble Satan to the life, whose whole life is filled up with vexing and fretting against the Lord. Let not any think (saith *Luther*) that the Devil

is now dead, no nor yet asleep, for is he that keepeth *Israel*, so he that hateth *Israel*, neither slumbereth nor sleepeth. But in the next place.

Reas. 5. A fifth reason why gracious souls should be mute and silent under the greatest afflictions, and sharpest tryals that do befal them, is this, because a holy, a prudent silence, under afflictions, under miseries, doth best capacitate and fit the afflicted for the receipt of mileries. When the rolling bottle lies still, you may pour into it your sweetest, or your strongest waters; when the rolling, tumbling soul lies stil'; then God can best pour into it the sweet waters of mercy, and the strong waters of divine consolation. You read of the peaceable fruits of righteousnes, *Heb.*12.11. *Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruits of righteousnes, unto them which are exercised*

ciſed thereby, Jam. 3. 18. *And the fruit of righteouſneſs is ſown in peace, of them that make peace.* The ſtill and quiet ſoul, is like a Ship, that lies ſtill and quiet in the harbour; you may take in what goods, what commodities you pleaſe, whileſt the Ship lies quiet and ſtill: So when the ſoul is quiet and ſtill under the hand of God, it is moſt fitted and advantaged to take in much of God, of Chriſt, of Heaven, of the Promiſes, of Ordinances, and of the Love of God, the Smiles of God, the Communications of God, and the Counſel of God, but when ſouls are unquiet, they are like a Ship in a ſtorm, they can take in nothing.

The Angels are moſt quiet and ſtill, and they take in moſt of God, of Chriſt, of Heaven.

Luther ſpeaking of God, ſaith, God doth not dwell in *Babylon*, but in *Salem*. *Babylon* ſignifies confuſion, and *Salem* ſignifies peace; now God dwells not in ſpirits that are unquiet, and in confuſion, but he dwells in peaceable and quiet ſpirits: Unquiet ſpirits can take in neither counſel nor comfort,

grace nor peace, &c. *Psal.* 77. 2. *My Soul refused to be comforted.* The impatient Patient will take down no cordials, he hath no eye to see, nor hand to take, nor palate to relish, nor stomach to digest any thing that makes for his health and welfare; when the man is sick and froward, nothing will down, the sweetest musick can make no melody in his ears, *Exod.* 6. 6, 7 8, 9. *Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great Judgment. And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the Land, concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob, and I will give it to you for a heritage; I am the Lord.* The choicest cordi-

cordials and comforts that Heaven or earth could afford, are here held forth to them, but they have no hand to receive them. Here *Moses* his lips drops honey-combs, but they can taste no sweetness in them: here the best of Earth, and the best of Heaven is set before them, but their Souls are shut up, and nothing will down: here is such ravishing musick of Paradise, as might abundantly delight their hearts, and please their ears, but they cannot hear: here are soul-enlivening, soul-supporting, soul-strengthening, soul-comforting, soul-raising, and soul-refreshing words, but they cannot hearken to them, *v.* 9. *And Moses spake so unto the children of Israel, but they hearkned not unto Moses for an anguish of spirit, and for cruel bondage*: They were under their anguish, feaverish fits, and so could neither hear nor see, taste, nor take in any thing that might be a mercy or a comfort to them: they were sick of impatiency and discontent; and these humours

No air agrees well with weak peevish, sickly bodies.

mours being grown ſtrong, nothing would take with them, nothing would agree with them. When perſons are under ſtrong pangs of paſſion, they have no ears, neither for Reaſon, nor Religion.

If Bedlams will not lye quiet, they are put into darker rooms, and heavier chains are putupon them.

Reaſ. 6. A ſixth Reaſon why gracious ſouls ſhould be ſilent under the ſmarting Rod, is this, *viz.* becauſe it is fruitleſs, it is bootleſs to ſtrive, to conteſt, or contend with God; no man hath ever got any thing by muttering or murmuring under the hand of God, except it hath been more frowns blows and wounds. Such as will not lye quiet and ſtill, when mercy hath tyed them with ſilken cords, juſtice will put them in Iron chains; If Golden fetters will not hold you, Iron ſhall. If *Jonah* will vex, and fret, and fling, Juſtice will fling him over-board, to cool him, and quell him, and keep him Priſoner in the Whales belly, till his ſtomack be brought down

down, and his ſpirit be made quiet before the Lord: What you get by ſtrugling and grumbling, you may put in your eye, and weep it out when you have done, *Jer.* 7. 19. *Do they provoke me to anger, ſaith the Lord? do they not provoke themſelves to the confuſion of their own faces?* By provoking of me, they do but provoke themſelves, by anging of me, they do but anger themſelves, by vexing of me, they do but fret and vex themſelves, 1 *Cor.* 10. 22. *Do we provoke the Lord to jealouſie? are we ſtronger than he?*

Zanchy obſerves theſe two things from theſe words.

1. That it is ill provoking God to wrath, becauſe he is ſtronger than we.

2. That though God be ſtronger than we, yet there are thoſe who provoke him to wrath; and certainly there are none that do more provoke him, than thoſe who fume and fret when his hand is upon them: Though the cup be bitter, yet

yet it is put into your hand by your Father; though the Cross be heavy, yet he that hath laid it on your shoulders, will bear the Heaviest end of it himself, and why then should you murmer? Shall Bears and Lyons take blows, and knocks from their Keepers, and wilt not thou take a few blows and knocks from the Keeper of *Israel*? why should the Clay contend with the Potter, or the Creature with his Creator, or the Servant with his Lord, or weakness with strength, or a poor nothing Creature, with an omnipotent God? Can stubble stand before the fire? Can chaff abide before the whirlwind? or can a Worm ward off the blow of the Almighty? A froward and impatient spirit under the hand of God, will but adde chain to chain, cross to cross, yoak to yoak, and burden to burden. The more men tumble and toss in their Feaverish-fits, the more they strengthen their distemper, and the longer it will be before the cure be

be effected: The eaſieſt and the ſureſt way of cure, is to lye ſtil. and quiet, till the poyſon of the diſtemper be ſweat out: Where patience hath its perfect work, there the cure will be certain and eaſie; when a man hath his broken leg ſet, he lies ſtill and quiet, and ſo his cure is eaſily and ſpeedily wrought; but when a Horſes leg is ſet, he frets and flings, he flounces and flies out, unjointing it again and again; and ſo his cure is the more difficult and tedious. Such Chriſtians that under the hand of God are like the Horſe or Mule, fretting and flinging, will but adde to their own ſorrows and ſufferings, and put the day of their deliverance further off.

Reaſ. 7. A ſeventh Reaſon why Chriſtians ſhould be mute and ſilent under their afflictions, is becauſe hereby they ſhall croſs, and fruſtrate Satans great deſign and expectation. In all the afflictions he brought upon *Job*, his deſign was

was not so much to make *Job* a beggar, as it was to make him a blasphemer; it was not so much to make *Job* outwardly miserable, as it was to make *Job* inwardly miserable, by occasioning him to murmur and murmure against the righteous hand of God: That so he might have had some matter of accusation against him to the Lord. He is the unwearied accuser of the brethren, *Rev.* 12. 10. *The accuser of the brethren is cast down, which accuseth them before our God day and night.* Satan is the great make-bate between God and his children; he hath a mint constantly going in Hell, where, as an untired mint-master, he is still a coining and hammering out of accusations against the Saints; first he tempts and allures souls to sin and then accuses them of those very sins he hath tempted them to, that so he may disgrace them before God, and bring them (if it were possible) out of favour with God; and though he knows be-

for

fore-hand that God and his people are by the bond of the Covenant, and by the blood of a Redeemer, so closely united, that they can never be severed, yet such is his rage and wrath, his envy and malice, that he will endeavour that which he knows he shall never effect: Could he but have made *Job* froward or fretful under the Rod, he would have quickly carried the tydings to Heaven; and have been so bold, as to have asked God whether this was a carriage becoming such a person, of whom himself had given so glorious a character. Satan knows, that there is more evil in the least sin, than there is in all the afflictions that can be inflicted upon a person; and if he could but have made a breach upon *Jobs* patience, ah how would he have insulted over God himself! Could he but have made *Job* a Mutineer, he would quickly have pleaded for Martial Law to have been executed upon him; but *Job* by remaining

That devil that accused God to man, *Gen.* 3. and Christ to be an Impostor, will make no bones to accuse the Saints, when they miscarry under the Rod.

ing mute and silent under all his trials, puts Satan to a blush, and spoils all his projects at once. The best way to out-wit the Devil, is to be silent under the hand of God; he that mutters is foiled by him, but he that is mute, overcomes him; and to conquer a Devil, is more than to conquer a world.

Reas. 8. The eighth and last Reason why Christians should be silent and mute under their sorest tryals, is this, that they may be conformable to those noble patterns that are set before them by other Saints, who have been patient and silent under the smarting Rod: As *Aaron* Exod. 10. 3. So *Ely*, 1 Sam. 3. 18. So *David*, 2 Sam. 16. 7, -- 13. So *Job* chap. 1. 21, 22. So *Eliakim*, *Shebnah*, and *Joab*, Isa. 36. 11, 12. So those Saints in that, *Acts* 21. 12, -- 15. And that cloud of witnesses, pointed at, in *Heb.* 12. 1. Gracious examples are more awakening, more convincing, more quickning, more provoking, and more encouraging

Præcepta docent, exempla movent: Precepts may instruct, but examples do perswade.

ing than precepts; because in them we see that the exercise of grace and godliness is possible, though it be difficult. When we see Christians (that are subject to like infirmities with our selves) mute and silent under the afflicting hand of God, we see that it is possible that we may attain to the same noble temper of being tongue-tied under a smarting Rod; certainly it is our greatest honour and glory, in this world, to be eying and imitating the highest and worthiest examples. What *Plutarch* said of *Demosthenes*, that he was excellent at praising the worthy acts of his Ancestors, but not so at imitating them, may be said of many in these days; Oh they are very forward and excellent at praising the patience of *Job*, but not at imitating it; at praising the silence of *Aaron*, but not at imitating it; at praising *Davids* dumbness, but not at imitating it; at praising *Elies* muteness, but not at imitating it. It was the height of *Cæ-*

sars

Cæsars glory, to walk in the steps of *Alexander*, and of *Selymus* (a Turkish Emperour) to walk in *Cæsars* steps, and of *Themistocles*, to walk in *Miltiades* steps. Oh how much more should we account it our highest glory, to imitate the worthy examples of those Worthies, of whom this world is not worthy! It speaks out much of God within, when men are striving to write after the fairest Copies. And thus much for the Reasons of the Point. I come now to the Application.

You see beloved by what hath been said, *That it is the greatest duty and concernment of Christians, to be mute and silent under the greatest afflictions, the saddest providences, and the sharpest tryals that they meet with in this world.* If this be so, then this truth looks sourely and wistly upon several sorts of persons. As

First, This looks sourely and sadly upon murmurers, upon such as

is do nothing but mutter and murmur under the afflicting hand of God: This was *Iſraels* ſin of old, and this is *Englands* ſin, this day: Ah what murmuring is there againſt God! what murmuring againſt inſtruments! and what murmuring againſt providences is to be found amongſt us! Some murmure at what they have loſt, others murmure at what they fear they ſhall loſe; ſome murmure that they are no higher, others murmure becauſe they are ſo low; ſome murmure becauſe ſuch a party rules; and others mutter becauſe themſelves are not in the ſaddle; ſome murmure becauſe their mercies are not ſo many as others, and others murmure becauſe their mercies are not ſo great as others are; ſome murmure becauſe they are afflicted, and others murmure becauſe ſuch and ſuch are not afflicted as well as they. Ah *England*, *England*! hadſt thou no more ſins upon thee, thy murmuring were enough to undo

Exod. 16. 7, 8, 9. Numb. 12, 14, 27, 29. Chap. 17. 5, 10. Exod. 15. 24. Deut. 1. 27 Pſal. 106. 25.

thee, did not God exercise much pity and compassion towards thee? But more of this hereafter; and therefore let this touch for the present suffice.

Secondly, This Truth looks sourely upon those that fret, chafe, and vex, when they are under the afflicting hand of God. Many when they feel the Rod to smart, ah how they do fret and fume! *Isa.* 8. 21. *When they were hardly bestead and hungry, they fret themselves, and curse their King, and their God.* Prov. 19. 3. *The foolishness of man perverteth his way, and his heart fretteth against the Lord.* The heart may be fretful, and froward, when the tongue doth not blaspheme. Folly brings many into misery, and misery make man to fret; man in misery is more apt to fret and chafe against the Lord, than to fret and chafe against his sin that hath brought him into sufferings. A fretful Soul dares let flye at God himself. When

2 Kings 6. 33. Psal. 37. 1, 7, 8.

Pharaoh

Pharaoh is troubled with the frets, he dare ſpit in the very face of God himſelf; *Who is the Lord, that I ſhould obey him?* And when *Ionah* is in a fretting humour, he dares tell God to his face, *that he doth well to be angry*, Jonah 4. 8. *Ionah* had done well if he had been angry with his ſin, but he did very ill to be angry with his God. God will vex every vein in that mans heart, before he hath done with him, who fumes and frets, becauſe he cannot ſnap in ſunder the cords with which he is bound, *Ezek.* 16. 43. Sometimes good men are ſick of the frets, but when they are, it coſts them dear; as *Iob* and *Ionah* found by experience. No man hath ever got any thing by his fretting and flinging, except it hath been harder blows, or heavier chains; therefore fret not when God ſtrikes.

Thirdly, This Truth looks ſourely upon thoſe who charge God fooliſhly, in the day of their ad-

Lam. 1. 12. Psal. 77. 7. --12. Ezek 18. 25. ch. 29. 33. 17, 20, 29.

Some of the Heathens, as *Homer* observes, would lay the evils that they did incur by their own folly upon their gods; so do many upon the true God.

adversity, *Lam.* 3. 39. *Why doth a living man complain?* He that hath deserved a hanging, hath no reason to charge the Judge with cruelty, if he escape with a whipping: And we that have deserved a damning, have no reason to charge God for being too severe, if we escape with a fatherly lashing: Rather than a man will take the blame, and quietly bear the shame of his own folly, he will put it off upon God himself, *Gen.* 3. 12. It is a very evil thing, when we shall go to accuse God, that we may excuse our selves, and unblame our selves, that we may blame our God, and lay the fault any where, rather than upon our own hearts, and wayes. *Iob* was a man of more noble spirit, *Iob* 1. 22. *In all this Iob sinned not, nor charged God foolishly.* When God charges many men home, then they presently charge God foolishly, they put him to bear the brunt, and blame of all; but this will be bitterness in the end: When thou

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art under affliction, thou mayeſt humbly tell God that thou feeleſt his hand heavy, but thou muſt not blame him becauſe his hand is heavy. No man hath ever yet been able to make good a charge againſt God, and wilt thou be able? ſurely no. By charging God fooliſhly in the day of thy calamity, thou doſt but provoke the Lord to charge thee thorow, and thorow, more fiercely, and furiouſly, with his moſt deadly Darts of renewed miſery; it is thy greateſt wiſdom to blame thy ſins, and lay thy hand upon thy mouth; for why ſhould folly charge innocency? That man is far enough off from being mute and ſilent under the hand of God, who dares charge God himſelf for laying his hand upon him. But

Exod. 32. 11.

Fourthly, This truth looks ſourely and ſadly upon ſuch as will not be ſilent, nor ſatisfied under the afflicting hand of God, except the Lord will give them

Pſal. 10. 1. Pſal. 22. 1, 2. Job 3. 11, 12. ch. 19. 11, 13, 14.

the particular reasons why he lays his hand upon them. Good men sometimes dash their feet against this stumbling stone, *Ier.* 15. 18. *Why is my pain perpetual, and my wound incurable?* &c. Though God hath always reason for what he doth, yet he is not bound to shew us the reasons of his doings. *Ieremiah's* passion was up, his blood was hot, and now nothing will silence nor satisfie him, but the reasons why his pain was perpetual, and his wound incurable. So *Iob, Chap.* 7. 20. *Why hast thou set me as a mark against thee, so that I am a burthen to my self?* It is an evil and a dangerous thing to cavil at, or to question his proceedings, who is the chief Lord of all, and who may do with his own what he pleaseth. He is unaccountable, and uncontroulable; and therefore who shall say, what doest thou? As no man may question his right to afflict him, nor his righteousness in afflicting of him; so no man may question the

Rom. 9. 20
Dan. 4. 34, 36.

reasons why he afflicts him. As no man can compel him to give a reason of his doings; so no man may dare to ask him the particular reasons of his doings. Kings think themselves not bound to give their Subjects a reason of their doings; and shall we bind God to give us a reason of his doings? who is the King of Kings, and Lord of Lords, and whose will is the true reason, and only rule of Justice. The general grounds and reasons that God hath laid down in his Word, why he afflicts his people, as *viz.* for their profit, *Heb.* 12. 10. for the purging away of their sins, *Isa.* 1. 25. for the reforming of their lives, *Psalm* 119. 67, 71. and for the saving of their souls, 1 *Cor.* 11. 32. should work them to be silent, and satisfied under all their afflictions; though God should never satisfie their curiosity, in giving them an account of some more hidden causes which may ly secret in the Abyss of his eternal knowledge, and

Eccl. 8. 4.

Rev. 1. 5, 6.

infallible will. Curiosity is the spiritual drunkenness of the Soul; and look, as the Drunkard will never be satisfied, be the Cup never so deep, unless he see the bottom of it; so some curious Christians, whose souls are over-spread with the leprosie of curiosity, they will never be satisfied, till they come to see the bottom, and the most secret reasons of all Gods dealings towards them; but they are fools in folio, who affect to know more than God would have them: Did not *Adams* curiosity render him and his posterity fools in folio? and what pleasure can we take to see our selves every day fools in Print? As a man by gazing and prying into the body of the Sun may grow dark and dim, and see less than otherwise he might: So many by a curious prying into the secret Reasons of Gods Dealings with them, come to grow so dark, and dim, that they cannot see those plain reasons that God hath laid down in his word, why he afflicts

afflicts and tries the Children of men.

I have read of one Sir *William Champney* (in the Reign of King *Henry* the third) once living in *Tower-street London*, who was the first man that ever built a Turret on the top of his House, that he might the better over-look all his Neighbours; but it so fell out, that not long after he was struck blind; so that he who could not be satisfied to see as others did see, but would needs see more than others, saw just nothing at all, through the just Judgement of God upon him. And so it is a just and righteous thing with God, to strike such with spiritual blindness, who will not be satisfied with seeing the Reasons laid down in the Word, why he afflicts them, but they must be curiously prying and searching into the hidden and more secret Reasons of his severity towards them. Ah Christians! it is your wisdom and duty to sit silent and mute under the afflict-

John Stows Survey of *London.*

ing hand of God upon the account of revealed reasons, without making any curious enquiry into those more secret reasons that are lock'd up in the Golden Cabinet of Gods own breast. *Deut.* 29. 29.

1 Sam. 21. 12,--*alt.* Gen. 12. 13,--20. chap. 20. 25,-14 ch. 26. 7, 8, 9, 10. Jonah 1. 1 Sam. 28. throughout.

Fifthly, This truth looks sourely and sadly upon those, who instead of being silent and mute under their afflictions, use all sinful shifts and ways to shift themselves out of their troubles, who care not though they break with God, and break with men, and break with their own Consciences, so they may but break off the chains that are upon them; who care not by what means the Prison door is opened, so they may but escape; nor by what hands their bolts are knock'd off, so they may be at liberty. *Job* 36. 21. *Take heed, regard not Iniquity, for this hast thou chosen rather than affliction.* He makes but an ill choice, who chuses sin, rather than suffering: and yet such an ill choice good men hav-

have sometimes made (as you may see by the proofs in the Margent) when troubles have compassed them round about. Though no Lyon roars like that in a mans own bosome, Conscience, yet some to deliver themselves from troubles without, have set that Lyon a roaring within: Some to deliver themselves from outward tortures, have put themselves under inward torments. He purchases his freedom from affliction at too dear a rate, who buys it with the loss of a good Name, or a good Conscience.

Now because there is even in good men sometimes too great an aptness and proneness to sin, and shift themselves out of afflictions, when they should rather be mute and silent under them: Give me leave to lay down these six considerations to prevent it.

First, Consider, that there is infinitely more evil in the least sin, than

James 3. 5,--11.

than there is in the greateſt miſeries and afflictions that can poſſibly come upon you; yea there is more evil in the leaſt ſin, than there is in all the troubles that ever came upon the world, yea than there is in all the miſeries and torments of Hell: the leaſt ſin is an offence to the great God, it is a wrong to the immortal Soul, it is a breach of a righteous Law; it cannot be waſhed away, but by the blood of Jeſus, it can ſhut the Soul out of Heaven, and ſhut the Soul up a cloſe Priſoner in Hell for ever, and ever: The leaſt ſin is rather to be avoided, and prevented, than the greateſt ſufferings; if this Cockatrice be not cruſhed in the Egge, it will ſoon become a Serpent; the very thought of ſin, if not thought on, will break out into action, action into cuſtome, cuſtome into habit, and then both body and ſoul are loſt irrecoverably, to all eternity. The leaſt ſin is very dangerous. *Cæſar* was ſtabbed with Bodkins.

Pro. 8.36. 1 Joh.3.4. chap.1.7. Rev. 21.8. If you conſider ſin ſtrictly, there cannot be any little ſin, no more than there can be a little God, a little Hell, or a little damnation; yet comparatively, ſome ſins may be ſaid to be little.

Herod

Herod was eaten up of Lice. Pope *Adrian* was choaked with a Gnat. A Mouſe is but little, yet killeth an Elephant, if he gets up into his Trunk. A Scorpion is little, yet able to ſting a Lyon to death. Though the Leopard be great, yet he is poyſoned with a head of Garlick. The leaſt ſpark may conſume the greateſt houſe; and the leaſt leak ſink the greateſt Ship. A whole Arm hath been impoſtumated with the prick of a little finger. A little Poſtern opened, may betray the greateſt City. A dram of poyſon diffuſeth it ſelf to all parts, till it ſtrangle the vital ſpirits, and turn out the ſoul from the body. If the Serpent can but wriggle in his Tail by an evil thought, he will ſoon make a Surprizal of the Soul; as you ſee in that great inſtance of *Adam* and *Eve*. The Trees of the Forreſt (ſaith one in a Parable) held a ſolemn Parliament, wherein they conſulted of the innumerable wrongs which the Axe had done

them, therefore made an Act, that no Tree should hereafter lend the Axe an helve, on pain of being cut down; The Axe travels up and down the Forrest, begs wood of the Cedar, Oak, Ash, Elm, even of the Poplar, not one would lend him a Chip: At last he desired so much as would serve him to cut down the Briers, and Bushes, alledgeing, that such shrubs as they, did but suck away the juice of the ground, and hinder the growth, and obscure the glory of the fair and goodly Trees; hereupon, they were all content to afford him so much; he pretends a thorow reformation, but behold a sad deformation; for when he had got his helve, down went both Cedar, Oak, Ash, Elm, and all that stood in his way. Such are the subtil reaches of sin, it will promise to remove the Bryers, and Bushes of afflictions and troubles, that hinder the soul of that juice, sweetness, comfort, delight and content that otherwise it might enjoy;

enjoy: Oh do but now yield a little to it, and instead of removing your troubles, it will cut down your peace, your hopes, your comforts, yea it will cut down your precious souls. What is the breathing of a vein, to the being let blood in the throat; or a scratch on the hand, to a stab at the heart? no more are the greatest afflictions to the least sins; and therefore Christians never use sinful shifts to shift your selves out of troubles, but rather be mute and silent under them, till the Lord shall work out your deliverance from them. But,

Secondly, Consider, it is an impossible thing for any to sin themselves out of their troubles. *Abraham*, *Job*, and *Jonah* attempts it, but could not effect it: the Devils have experienced this near this six thousand years; they had not been now in Chains, could they but have sinn'd themselves out of their Chains; could the Damned sin them-

Iſa.33.14. themſelves out of everlaſting burning, there would have been none now a roaring in that devouring unquenchable fire: Hell would have no inhabitants, could they but ſin themſelves out of it. Ah Chriſtians! Devils and Damned ſpirits ſhall as ſoon ſin themſelves out of Hell, as you ſhall be able to ſin your ſelves out of your afflictions. Chriſtians! you ſhall as ſoon ſtop the Sun from running her courſe, contract the Sea in a Nut-ſhell, compaſs the earth with a ſpan, and raiſe the dead at your pleaſure, as ever you ſhall be able to ſin your ſelves out of your ſufferings: and therefore it is better to be ſilent and quiet under them, than to attempt that which is impoſſible to accompliſh. This ſecond conſideration will receive further confirmation by the next particular:

Thirdly, As it is an impoſſible thing, ſo it is a very prejudicial, a very dangerous thing, to attempt

to

to ſin your ſelves out of your troubles; for by attempting to ſin your ſelves out of your trouble, you will ſin your ſelves into many troubles, as *Jonah* and *Jacob* did: and by labouring to ſin your ſelves out of leſs troubles, you will ſin your ſelves into greater troubles, as *Saul* did, and by endeavouring to ſin your ſelves from under outward troubles, you will ſin your ſelves under inward troubles, and diſtreſſes, which are the ſoreſt, and ſaddeſt of all troubles; thus did *Spira*, *Jerom* of *Prague*, *Bilney*, and others. Some there have been, who by labouring to ſin themſelves out of their preſent ſufferings, have ſinned themſelves under ſuch horrors, and terrours of conſcience, that they could neither eat, nor drink, nor ſleep, but have been ready to lay violent hands upon themſelves. 1 Sam. 28. 5, *ult.*

And *Cyprian* in his Sermon *de lapſis*, ſpeaks of divers, who forſaking the Faith to avoid ſufferings, were given over to be poſſeſſed

tessed of evil Spirits, and dyes fearfully. Oh man! thou dost not know what deadly sin, what deadly temptation, what deadly judgement, what deadly stroak thou mayest fall under, who attempts to sin thy self out of troubles: what is it to take *Venice*, and to be hanged at the Gates thereof? It is better to be silent and mute under thy afflictions, than by using sinful shifts, to si thy self under great afflictions.

Fourthly, Consider, it is a very ignoble and unworthy thing, to go to sin your selves out of your troubles and straits; it argues a poor, a low, a weak, a dastardly, and an effeminate spirit, to use base shifts, to shuffle your selves out of your troubles. Men of noble, couragious, and magnanimous spirits, will disdain and scorn it. As you may see in the three children, *David*, and those worthies, in that 11th of the *Hebrews*, of whom this

Dan. 3.8. --*ult.* ch. 6. Heb. 10. 3, 4.

world

world was not worthy. *Jerom* writes of a brave Woman, who being upon the rack, bade her persecutors do their worst, for she was resolved to dye, rather than lye. And the Prince of *Conde* being taken Prisoner by *Charles* the ninth, King of *France*, and put to his choice, whether he would go to Mass, or be put to death, or suffer perpetual imprisonment, his noble answer was, that by Gods help he would never chuse the first, and for either of the latter, he left to the Kings pleasure, and Gods Providence.

Lactantius speaks of many such brave spirits.

A soul truely noble, will sooner part with all, than the peace of a good Conscience: Thus blessed *Hooper*, desired to be rather discharged of his Bishoprick, than yield to certain ceremonies.

I might produce a cloud of witnesses from among the Primitive Christians, who have been noble and gallant this way.

I have read of *Marcus Arethusus*, an eminent servant of the Lord in Gospel work, who in the time of *Constantine*, had been the cause of overthrowing an Idol-Temple; but *Julian* coming to be

be Emperour, commanded the people of that place to build it up again; all were ready so to do; only he refused it; whereupon his own people, to whom he had Preached, fell upon him, stript off all his Cloaths, then abused his naked body, and gave it up to children and school-boys to be lanched with their Pen-knives; but when all this would not do, they caused him to be set in the Sun; having his naked body anointed all over with Honey, that so he might be bitten and stung to death by Flies and Wasps; and all this cruelty they exercised upon him, because he would not do any thing towards the rebuilding of that Idol Temple, nay, they came so far, that if he would but give one half-penny towards the charge, they would release him, but he refused it with a noble Christian disdain; though the advancing of an half-penny might have saved his life, and in so doing, he did but live up to that noble

noble principle (that moſt commend, but few practiſe) *viz.* that Chriſtians muſt chuſe rather to ſuffer the worſt of torments, than to commit the leaſt of ſins, whereby God ſhould be diſhonoured, his Name Blaſphemed, Religion reproached, Profeſſion ſcorned, weak Saints diſcouraged, and mens Conſciences wounded, and their Souls endangered. Now tell me Chriſtians, is it not better to be ſilent and mute under your ſoreſt trials and troubles, than to labour to ſin and ſhift your ſelves out of them, and ſo proclaim to all the world, that you are perſons of very low, poor, and ignoble ſpirits? But

Fifthly, Conſider, ſinful ſhifts and means God hath alwaies curſt and blaſted. *Achans* golden wedge was but a wedge to cleave him, and his garment a ſhroud to ſhroud him. *Ahab* purchaſes a Vineyard with the blood of the owner, but preſently it was watered with his

Jer. 57. 5, 6, 11. Ezek. 7. 13, 14. 1 Sam. 28. 5, 7, 7, &c. 1 Kings 21 18, 19. compared with chap. 22, 23.

his own blood, according to the word of the Lord. *Gehazi* must needs have a talent of silver, and two changes of rayment, and that with a lie, I say with a lye; well, he hath them, and he hath with them a Leprosie that cleaved to him and his seed for ever, 2 *Kings* 5. 22. *ult.* With those very hands that *Judas* took money to betray his Master, with those very hands he fitted a halter to hang himself. The rich and wretched glutton fared delicately, and went bravely every day, but the next news you hear of him, is of his being in hell, crying out for a drop, who when he was on earth, would not give a crumb. The Coal that the Eagle carried from the Altar to her nest, set all on fire.

Crassus did not long enjoy the fruit of his Covetousness, for the *Parthians* taking of him, poured melted gold down his throat.

Dionysius did not long enjoy the fruit of his Sacriledge and tyranny, for he was glad to change his Scepter

Scepter into a Ferula, and turn School-master for his maintenance. Ah Christians, Christians! is it not far better to sit quiet and silent under your afflictions, than to use such sinful shifts and means which God will certainly blast and curse? But

Sixthly and Lastly, Consider this, that your very attempting to sin, and shift your selves out of troubles and afflictions, will cost you dear; it will cost you many prayers, many tears, many sighs, many groans, many gripes, many terrours, and many horrours. *Peter* by attempting to sin himself out of trouble, sins himself into a Sea of sorrows, *Mat. 26. ult. He went forth and wept bitterly.*

A man may buy any thing too dear, but Christ, Grace, his own Soul, and the Gospel.

Clement observes, That every night when he heard the Cock crow, he would fall upon his knees and weep bitterly; others say, that his face was furrowed with continual tears. Were *Abraham*, *David*, *Iacob*, and *Ionah*, now

now alive, they would tell you, that they have found this to be a truth in their own experience. Ah Christians! it is far better to be quiet and silent under your sufferings, than to pay so dear for attempting to sin, and shift your selves out of your sufferings. A man will not buy Gold too dear, and why then should he buy himself out of troubles at too dear a rate?

But now I shall come to that Use that I intend to stand most upon, and that is an Use of Exhortation. Seeing it is the great duty and concernment of Christians, to be mute and silent under the greatest afflictions, the saddest providences, and sharpest tryals that they meet with in this world: Oh that I could prevail with you Christians, to mind this great duty, and to live up and live out this necessary truth; which that I may, give me leave to propound some Considerations, to ingage your souls to be

be mute and ſilent under the greateſt troubles, and greateſt trials. To that purpoſe,

Conſider firſt, The greatneſs, ſoveraignty, majeſty and dignity of God, and let that move thee to ſilence. *Pſal.* 46. 8, 9. 10. *Come, behold the works of the Lord, what deſolations he hath made in the earth. He maketh wars to ceaſe unto the end of the earth: he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire. Be ſtill, and know that I am God: I will be exalted among the Heathen, I will be exalted in the Earth.* Who can caſt his eye upon the greatneſs of God, the majeſty of God, and not ſit ſtill before him? *Zeph.* 1. 7. *Hold thy peace at the preſence of the Lord God.* Oh chat not, murmur not, fret not, but ſtand mute before him! Shall the child be hush'd before his Father, the ſervant before the Maſter, the ſubject before his Prince, and the guilty perſon before the Judge, when he

Rev. 4. 10, 11. Jer. 10. 7. chap. 5. 22 2 Kings 2. chap. 3. 5.

majestically rises off his judgment-seat, and composes his countenance into an aspect of terrour and severity, that his sentence may fall upon the offender with the greater dread? and shall not a Christian be quiet before that God that can bathe his Sword in Heaven; and burn the Chariots on Earth? Nay, shall the Sheep be hush'd before the Wolf, Birds before the Hawk, and all the Beasts of the Field before the Lyon? and shall not we be hush'd and quiet before him, who is the Lyon of the Tribe of *Judah*? Rev. 5. 5. God is mighty in power, and mighty in counsel, and mighty in working, and mighty in punishing; and therefore be silent before him. It appears that God is a mighty God, by the Epithete that is added unto *El*, which is *Gibbon*, importing that he is a God of prevailing might; in *Daniel* he is called *El Elim*, the mighty of mighties. *Moses* magnifying of his might, saith, *Who is like unto thee among the gods?* Now certainly

Exod. 15.

thi-

this Epithete ſhould be a mighty motive to work ſouls to that which *Habakkuk* perſwades to, *Hab.* 2. *ult. The Lord is in his holy Temple: let all the Earth keep ſilence before him.* Upon this very conſideration, *Moſes* commands *Iſrael* to hold their peace. Exod. 14. 13, 14.

It is reported of *Auguſtus* the Emperour, and likewiſe of *Tamberlain* that war-like *Scythian*, that in their eyes ſate ſuch a rare Majeſty, that many in talking with them, and often beholding of them, have become dumb. Oh my Brethren! ſhall not the brightneſs and ſplendour of the Majeſty of the great God, whoſe ſparkling Glory and Majeſty dazles the eyes of Angels, and makes thoſe Princes of glory ſtand mute before him, move you much more to ſilence, to hold your peace, and lay your hands upon your mouths? Surely yes. But Turk. Hiſt. 236. 415.

Secondly, Conſider, That all your afflictions, troubles and trials,

trials shall work for your good, *Rom.* 8. 28. *And we know that all things shall work together for good to them that love God.* Why then should you fret, fling, fume? seeing God designs your good in all. The Bee sucks sweet Honey out of the bittrest Herbs: so God will by afflictions teach his Children to suck sweet knowledge, sweet obedience, and sweet experiences, *&c.* out of all the bitter afflictions and trials he exercises them with; that scouring and rubbing which frets others, shall make them shine the brighter; and that weight which crushes and keeps others under, shall but make them, like the palm-tree, grow better and higher; and that hammer which knocks others all in pieces, shall but knock them the nearer to Christ the corner-stone. Stars shine brightest in the darkest night: Torches give the best light, when beaten: Grapes yield most Wine, when most prest: Spices smell sweetest when pounded: Vines are the better

Afflictiones Benedictiones. Bern. Afflictions are blessings. Doubtless *Manasseh* would not exchange the good he got by his Iron chains, for all the gold chains that be in the world.

better for bleeding: Gold looks the brighter for ſcouring: Juniper ſmells ſweeteſt in the fire: Camomile, the more you tread it, the more you ſpread it: the Salamander lives beſt in the fire: the *Jews* were beſt, when moſt afflicted: the *Athenians* would never mend, till they were in mourning; the Chriſt's-croſs (ſaith *Luther*) is no letter in the book, and yet (ſaith he) it hath taught me more than all the letters in the book. Afflictions are the Saints beſt benefactors to heavenly affections; where afflictions hang heavieſt, corruptions hang looſeſt. And grace that is hid in nature, as ſweet water in Roſe-leaves, is then moſt fragrant, when the fire of affliction is put under to diſtil it out. Grace ſhines the brighter for ſcouring, and is moſt glorious, when it is moſt clouded.

Pliny in his Natural Hiſtory, writeth of certain Trees growing in the Red Seas, which being beat upon by the waves, ſtand like a *Lib.* 12. *cap.* 9.

rock, immoveable, and that they are bettered by the roughneſs of the waters. In the Sea of afflictions God will make his people ſtand like a Rock, they ſhall be immoveable, and invincible, and the more the waves of afflictions beat upon them; the better they ſhall be, the more they ſhall thrive in grace and godlineſs. Now how ſhould this engage Chriſtians to be mute and ſilent under all their troubles and tryals in this world, conſidering that they ſhall all work for their good? God chaſtiſes our carkaſſes, to heal our conſciences; he afflicts our bodies, to ſave our ſouls; he gives us gall and wormwood here, that the pleaſures that be at his right hand may be the more ſweet hereafter; here he lays us upon a Bed of Thorns, that we may look and long more for that eaſie Bed of Down (his boſome) in Heaven.

As there is a curſe wrapt up in the beſt things he gives the wicked.

ed, ſo there is a bleſſing wrapt up in the worſt things he brings upon his own. As there is a curſe wrapt up in a wicked mans health, ſo there is a bleſſing wrapt up in a godly mans ſickneſs: As there is a curſe wrapt up in a wicked mans ſtrength, ſo there is a bleſſing wrapt up in a godly mans weakneſs: As there is a curſe wrapt up in a wicked mans wealth, ſo there is a bleſſing wrapt up in a godly mans want: As there is a curſe wrapt up in a wicked mans honour, ſo there is a bleſſing wrapt up in a godly mans reproach: As there is a curſe wrapt up in all a wicked mans mercies, ſo there is a bleſſing wrapt up in all a godly mans croſſes, loſſes, and changes: and why then ſhould he not ſit mute and ſilent before the Lord? But

Pſal. 25. 10 Deut. 28. 26.

Thirdly, Conſider, That a holy ſilence is that excellent precious grace, that lends a hand of ſupport to every grace. Silence is

Rom. 15. 4

Custos, the keeper of all other virtues, it lends a hand to Faith, a hand to Hope, a hand to Love, a hand to Humility, a hand to Self-denyal, *&c.* A holy silence hath its influences upon all other Graces that be in the Soul, it causes the Rose-buds of grace to blossom and bud forth. Silence is (*virtus versata circa adversa*) a grace that keeps a man gracious in all conditions; in every condition Silence is a Christians right hand; in prosperity, it bears the soul up under all the envy, malice, hatred, and censures of the world; in adversity, it bears the soul up under all the neglect, scorn, and contempt that a Christian meets with in the world; it makes every bitter sweet, every burden light, and every yoke easie: And this the very Heathen seemed to imitate in placing the Image of *Angeronia* with the mouth bound upon the Altar of *Volupia*, to shew that silence under sufferings, was the ready way to attain true comfort, and make

every

every bitter sweet. No man honours God, nor no man justifies God at so high a rate, as he who lays his hand upon his mouth, when the Rod of God is upon his back. But

Fourthly, To move you to Silence under your sorest and your sharpest tryals, consider, That you have deserved greater and heavier afflictions than those you are under; hath God taken away one mercy? thou hast deserved to be stript of all; hath he taken away the delight of thine eyes? he might have taken away the delight of thy soul; art thou under outward wants? thou hast deserved to be under outward and inward together; art thou cast upon a sick-bed? thou hast deserved a Bed in Hell; art thou under that ach and that pain? thou hast deserved to be under all aches and pains at once; hath God chastised thee with whips? thou hast deserved to be chastised with Scorpions; art thou fallen from

Lam. 3. 39. Mic. 7. 7, 8, 9.

1 King. 12 11, 14.

the higheſt pinacle of honour to be the ſcorn and contempt of men? thou haſt deſerved to be ſcorned and contemned by God and Angels; art thou under a ſevere whipping? thou haſt deſerved an utter damning. Ah Chriſtians! let but your eyes be fixt upon your demerits, and your hands will be quickly upon your mouths; whatever is leſs then a final ſeparation from God, whatever is leſs than Hell, is mercy; and therefore you have cauſe to be ſilent under the ſmarteſt dealings of God with you. But

Fifthly, Conſider, A quiet ſilent ſpirit is of great eſteem with God: God ſets the greateſt value upon perſons of a quiet ſpirit, 1 *Pet.* 3 4 *But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price.* A quiet ſpirit is a ſpark of the divine nature, it is a ray, a beam of glory; it

it is a Heaven-born ſpirit: No man is born with a holy Silence in his heart, as he is born with a tongue in his mouth: this is a flower of Paradiſe, it is a precious Gem that God makes very great reckoning of. A quiet ſpirit ſpeaks a man moſt like to God, it capacitates a man for communion with God, it renders a man moſt ſeviceable to God, and it obliges a man to moſt accurate walking with God: A meek and quiet ſpirit is an incorruptible ornament, much more valuable than gold.

Firſt, There is a mutual quietneſs, which proceeds from a good temper and conſtitution of body.

Secondly, There is a moral quietneſs, which proceeds from good education and breeding, which flows from good injunctions, inſtructions, and examples.

Thirdly, There is an artificial

quietneſs, ſome have an art to impriſon their paſſions, and to lay a Law of reſtraint upon their anger and wrath, when they are all in a flame within: As you may ſee in *Cain*, *Eſau*, *Abſolom*, and *Joab*, who for a time caſt a cloſe cloak over their malice, when their hearts were ſet on fire of Hell: ſo *Domitian* would ſeem to love them beſt, whom he willed leaſt ſhould live.

2 Sam. 13. 20,--33.

Fourthly, There is a gracious quietneſs which is of the ſpirits infuſion, *Gal.* 5. 22,--25. Now this quietneſs of ſpirit, this ſpiritual frame of heart, is of great price in the ſight of God; God values it above the world, and therefore who would not covet it more than the world, yea, more than life it ſelf? Certainly the great God ſets a great price upon nothing but that which is of an invaluable price; what ſtretching, ſtrugling, and ſtriving is there, for thoſe things that the great ones of the earth do high-

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ly prize? Ah what ſtretching of wits, intereſts and conſciences is there this day, to gain and hold up that which Juſtice will caſt down? how much better would it be, if all perſons would in good earneſt ſtruggle and ſtrive, even as for life, after a quiet and ſilent ſpirit, which the great and glorious God ſets ſo great a price upon? this is a pearl of greateſt price, and happy is he that purchaſes it, though it were with the loſs of all. But

Sixthly, Conſider, that if you ſit not ſilent and quiet under your greateſt troubles, and your ſoreſt tryals, you will be found fighters againſt your own prayers. How often have you prayed that the will of God may be done, yea, that it may be done on the earth, as the Angels (thoſe gliſtring Courtiers, thoſe Princes of Glory) do it now in Heaven? when troubles and afflictions come upon you, the will of God is done, his will is accompliſhed; why then ſhould you fret, Mat. 6. 10.

Voluntas Dei necessitas rei. Every gracious soul should say *Amen* to Gods *Amen*; he should put his *fiat*, his *placet*, to Gods, go it never so much against the hair with him.

fling, and fume, and not rather quietly lie down in his will, whose will is a perfect will, a just and righteous will, a wise will, an over-ruling will, an infinite will, a soveraign will, a holy will, an immutable will, an uncontroulable will, an omnipotent will, and an eternal will; certainly you will but adde affliction to affliction, by fighting against your own prayers, and by vexing and fretting your selves when the will of God is done. It is sad to see a man to fight against his friends, it is sadder to see him fight against his relations, it is saddest of all to see him fight against his prayers; and yet this every Christian doth, who murmurs and mutters when the Rod of God is upon him. Some there be that pray against their Prayers, as *Augustine*, who prayed for continency, with a *proviso*, Lord give me continency, but not yet; And some there be, who fight against their prayers, as those who pray that the will of God may be done.

done, and yet when his will is done upon them, they are like the troubled Sea, when it cannot rest, they are still fretting against the Lord. Ah Christians! have you not sins to fight against, and temptations to fight against, and a Devil to fight against, yea a whole world to fight against? why then should you be found fighting against your own prayers? But

Seventhly, Consider, A holy silence under the heaviest burdens, the greatest afflictions, the saddest providences and changes, will make all tollerable and easie to a Christian. The Silent Soul can bear a burden without a burden; those burdens and troubles that will break a froward mans back, will not so much as break a silent mans sleep; those afflictions that lye as heavy weights upon a murmurer, will lye as light as a feather upon a Mute Christian; that bed of sorrow, which is as a bed of thorns to a fretful soul, will be

Micah 7. 7, 8, 9, 10 Psal. 62. 1,--6.

be as a bed of down to a Silent Soul; a holy ſilence unſtings every affliction, it takes off the weight of every burden, it adds ſweet to every bitter, it changes dark nights into Sun-ſhiny days, and terrible Storms into deſirable calms, the ſmalleſt ſufferings will eaſily vanquiſh an unquiet Spirit, but a quiet ſpirit will as eaſily triumph over the greateſt ſufferings. As little mercies are great mercies, ſo great ſufferings are but little ſufferings in the eye of a Silent ſoul; the ſilent ſoul never complains that his affliction is too great, his burthen too heavy, his croſs too weighty, his ſufferings too many; Silence makes him victorious over all; And therefore as ever you would have heavy afflictions light, and be able to bear a burthen without a burthen, labour as for life after this holy ſilence. But

Eighthly, Conſider, that a holy ſilence under afflictions will

be

be your beſt Armour of proof againſt thoſe temptations that afflictions may expoſe you to. Times of affliction, often prove times of great temptation; and therefore afflictions are called temptations, *James* 1. 12. *Bleſſed is the man which endureth temptation, for when he is tryed he ſhall receive the Crown of Life*, &c. The Greek word πειρασμὸν, is to be underſtood of temptations of probation, of afflicting temptations, and not of temptations of ſuggeſtion, of ſeduction, for they are not to be endured, but reſiſted and abhorred. Now affliction is called temptation.

Luke 22. 31,--34. Job 1. 3. Zach. 1. 2, 3, 4. Mat. 4. 1, 2, 3. Jam. 4. 7. 1 Pet. 5. 9.

1. Becauſe, As temptation tries what metal a Chriſtian is made of, ſo do afflictions.

2. Becauſe, As Satan uſually hath a great hand in all the temptations that come upon us, ſo he hath a great hand in all the afflictions that befal us. As you ſee in that great inſtance of *Job*.

3. Becauſe, As Temptations drive

drive to God, 2 *Cor.* 12. 7, 8. ſo do afflictions, *Iſa.* 26. 16. *Hoſea* 5. *ult.* but mainly, becauſe Satan chuſes times of afflictions as the fitteſt ſeaſons for his temptations. When *Job* was ſorely afflicted in his Eſtate, Children, Wife, Life, then Satan lets flie, and makes his fierceſt aſſaults upon him: now Satan tempts him to entertain hard thoughts of God, to diſtruſt, to impatiency, to murmuring and muttering. As when *Iſrael* was feeble, faint, and weary, *Amaleck* aſſaulted them, and ſmote the hindmoſt of them, *Deut.* 25. 17, 18. So when Chriſtians are moſt afflicted, then uſually they are moſt tempted.

Many Saints have experienced this truth, when they have been upon their ſick and dying beds.

Luther found this by experience, when he ſaid, I am without, ſet upon by all the world, and within, by the Devil and all his Angels. Satan is a coward, and loves to ſtrike us, and trample upon us, when afflictions have caſt us down. When beſieged Towns, Cities, and Caſtles are in

great-

greateſt ſtraights and troubles, then the beſiegers make their fierceſt aſſaults: So when Chriſtians are under the greateſt ſtraights and trials, then Satan aſſaults them moſt, like a roaring Lyon: Now Silence under afflictions is the beſt antidote and preſervative againſt all thoſe temptations, that afflictions lay us open to. Silence in afflictions is a Chriſtians Armour of proof, it is that ſhield, that no ſpear or dart of temptation can pierce; whilſt a Chriſtian lies quiet under the Rod, he is ſafe: Satan may tempt him, but he will not conquer him, he may aſſault him, but he cannot vanquiſh him; Satan may entice him to uſe ſinful ſhifts, to ſhift himſelf out of trouble, but he will chuſe rather to lye, yea, dye in trouble, than to get out upon Satans terms. But

Ninthly, Conſider, That holy Silence under afflictions and trials, will give a man a quiet and peaceable

able poſſeſſion of his own ſoul, *In patience poſſeſs your ſouls*; now next to the poſſeſſion of God, the poſſeſſion of a mans own ſoul is the greateſt mercy in this world. A man may poſſeſs honours, and riches and dear relations, and the favour and aſſiſtance of friends under his tryals, but he will never come to a poſſeſſion of his own ſoul, under his troubles, till he comes to be mute, and to lay his hand upon his mouth. Now what are all earthly poſſeſſions, to the poſſeſſion of a mans own ſoul? he that poſſeſſes himſelf, poſſeſſes all, he that poſſeſſes not himſelf, poſſeſſes nothing at all; he poſſeſſes not the uſe, the ſweet, the comfort, the good, the bleſſing of any thing he enjoys, who enjoys not himſelf; that man that is not Maſter of himſelf, he is Maſter of nothing; holy ſilence gives a man the greateſt Maſtery over his own ſpirit; and Maſtery over a mans own ſpirit, is the greateſt Maſtery in the world. The *Egyptian* Goddeſs they paint

Luke 21. 19.

Vide Greg. in Evang. Hom. 35.

Prov. 16. 31.

paint upon a Rock ſtanding in the Sea, where the waves come roaring and daſhing upon her, with this Motto, *Semper eadem*, ſtorms ſhall not move me. A holy Silence will give a man ſuch a quiet poſſeſſion of his own ſoul, that all the ſtorms of afflictions ſhall not move him, it will make him ſtand like a Rock in a Sea of troubles; let a man but quietly poſſeſs himſelf, and troubles will never trouble him. But

Tenthly, Conſider the commands and inſtructions that God in his word hath laid upon you to be ſilent, to be mute and quiet, under all the troubles, tryals, and changes, that have or may paſs upon you. *Zach.* 21. 3. *Be ſilent O all fleſh before the Lord, for he is raiſed up out of his holy habitation.* Iſa. 41. 1. *Keep ſilence before me, O Iſlands.* Hab. 2. 20 *The Lord is in his holy Temple; let all the earth keep ſilence before him.* Amos 5. 13. *Therefore the prudent ſhall keep ſilence in that time;*

Gods commands are like thoſe of the *Medes* that cannot be changed.

time, for it is an evil time. Psal. 46. 10. *Be still, and know that I am God.* Psal. 4. 4. *Commune with your heart, and be still.* Exod. 14. 13. *Stand still, and see the Salvation of God.* 2 Chron. 20. 17. *Stand ye still, and see the Salvation of the Lord, with you, O Judah, and Jerusalem.* Job 37. 14. *Hearken unto this O Job: stand still, and consider the wondrous works of God.* It is a dangerous thing for us to neglect one of his commands, who by another is able to command us into nothing, or into Hell at pleasure. To act or run cross to Gods express command (though under pretence of revelation from God) is as much as a mans life is worth, as you may see in that sad story, 1 *King.* 13. 24. *&c.* Divine commands must be put in speedy execution, without denying, or delaying, without debating or disputing the difficulties that may attend our subjection to them. Gods commands are spiritual, holy, just, and good; and therefore to be obeyed without muttering, or mur-

Obedientia non discutit Dei mandata, sed facit. Prosper. Rom. 7. 12, 14.

murmuring: Divine commands are backed with the ſtrongeſt reaſon, and attended with the higheſt encouragements. Shall the Servant readily obey the commands of his Maſter, the Subject the commands of his Prince, the Souldier the commands of his General, the Child the commands of his Father, the Wife the commands of her Husband? and ſhall not a Chriſtian as readily obey the commands of his Chriſt? nay, ſhall vain men readily and willingly obey the ſinful and ſenſeleſs commands of men? and ſhall not we be willing to obey the commands of God? 2 *Sam.* 13. 28, 29. *Now Abſolom had commanded his Servants, ſaying: Mark ye now when Amnons heart is merry with Wine; and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be courageous, and be valiant. And the Servants of Abſolom did unto Amnon, as Abſolom had commanded.* They made no bones of obeying the bloody com-

commands of *Absolom*, against all Law, Reason, and Religion.

Cassian. de Institut. renunciant. lib. 4. cap. 14.

I have read of one *Johannes Abbas*, who willingly fetched water near two miles every day for an whole year together, to pour upon a dry stick, upon the bare command of his Confessor.

I have also read of the old Kings of *Peru*, that they were wont to use a tassel or fringe made of red wool, which they wore upon their heads, and when they sent any Governour to rule as Vice-Roy in any part of their Countrey, they delivered unto him one of the threds of the tassel, and for one of those simple threds, he was as much obeyed, as if he had been the King himself. Now shall one single thred be more forcible to draw Infidels to obedience, than all those golden commands last cited, shall be of force to draw you to be quiet and silent under the troubles and changes you meet with in this world? the Lord forbid.

Shall carnal and wicked persons be

be ſo ready and willing to comply with the bloody, and ſenſeleſs, and ſuperſtitious commands of their ſuperiours? and ſhall not Chriſtians be more ready, and willing to comply with the commands of the great God, whoſe commands are all juſt and equal, and whoſe will is the perfect rule of Righteouſneſs. *Prior eſt autoritas imperantis, quam utilitas Servientis. Tertul.* The chief Reaſon of obedience, is the authority of the Lord, not the utility of the ſervant. Ah Chriſtians! when your hearts begin to fret and fume under the ſmarting Rod, charge one of thoſe commands laſt cited upon your hearts, and if they ſhall mutter, charge another of thoſe commands upon your hearts; and if after this, they ſhall vex and murmur, charge another of thoſe commands upon your hearts, and never leave charging and rubbing thoſe commands one after another upon your hearts, till you are brought to lay your hands upon your mouths,

Non parentum aut majorum authoritas, ſed Dei docentis imperium. Jerom. The commands of God muſt out-weigh all authority and example of men.

mouths, and to sit silent before the Lord under your greatest straits, and your forest tryals.

Act. 27. 20,--26. Dan. 9. 20, --24, Isa. 58. 8. 9. chap. 30. 19. & ch. 65. 24.

Eleventhly, Consider, That mercy is neerest, deliverance and salvation is at hand, when a Christian stands still, when he sits quiet and silent under his greatest troubles, and his forest tryals. *Exod.* 14. They were in very great straits; *Pharaoh* with a mighty Army was behind them, the Red Sea before them, Mountains on each hand of them, and no visible means to deliver them: But now they stand still to see the salvation of the Lord, *Verse* 13. and within a few hours their enemies are destroyed, and they are gloriously delivered, *Verse* 24,--*ult.* *Psalm* 39. 9. *David* is dumb, he sits mute under his smart afflictions; but if you look to the second and third verses of the fortieth *Psalm*, you shall find mercy draws near to him, and works salvation for him. *He brought me up*

also out of an horrible pit, out of the mire and clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. And so when *Absolom* had made a great conspiracy against him, and his Subjects fell off from him, and he was forced to flee for his Life, his spirit was quiet and calm, 2 *Sam.* 15. 25, 26. *And the King said unto Zadock, carry back the Ark of God into the City: If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his Habitation. But if he thus say, I have no delight in thee; Behold here am I, let him do to me as seemeth good unto him.* And the same calmness and quietness of Spirit was upon him, when *Shimei* bitterly cursed him, and railed upon him, (*Chap.* 16. 5,---14 and within a few days, as you may see in the two following Chapters, the Conspirators are destroyed, and

and *Davids* Throne more firmly eſtabliſhed; mercy is always neareſt, when a man can in quietneſs poſſeſs his own ſoul; ſalvation is at hand, when a Chriſtian comes to lay his hand upon his mouth; mercy will be upon the wing, loving kindneſs will ride poſt, to put a period to that mans troubles, who ſits ſilent in the day of his ſorrows and ſufferings. Ah Chriſtians! as you would have mercy near, as you would ſee to the end of your afflictions, as you would have deliverance come flying upon the wings of the wind, ſit mute, and ſilent under all your troubles. As Wine was then neareſt when the water-pots were filled with water even to the brim; ſo when the heart is fulleſt of quietneſs, and calmneſs, then is the wine of mercy, the Wine of deliverance neareſt.

The twelfth and laſt Motive to work you to ſilence under your greateſt tryals, is this; Seriouſly conſide-

conſider the hainous and dangerous nature of murmuring: now that you may, let me propoſe theſe following particulars to your moſt ſober conſideration.

Firſt, Conſider, That murmuring ſpeaks out many a root of bitterneſs to be ſtrong in thy ſoul; murmuring ſpeaks out ſin in its power, corruption upon its Throne. As holy Silence argues true Grace, much Grace, yea, Grace in its ſtrength, and in its lively vigour; ſo murmuring, muttering under the hand of God, argues much ſin, yea, a heart full of ſin, it ſpeaks out a heart full of ſelf-love, *Exod.* 15. 24. *Chap.* 16. 7, 8. and full of ſlaviſh fears, *Numb.* 13. 32, 33. *Chap.* 14. 1, 2, 3. and full of ignorance, *John* 6. 41, 42, 61. and full of pride and unbelief, *Pſal.* 106. 24, 25. yea they deſpiſed the pleaſant Land, or the Land of deſire (there is their pride) they believed not in his word, there is their unbelief; what

Heb. 12. 15. Deut. 29. 18. Heb. 3. 12.

Pſal. 77. 19, 20. Unbelief is vertually all ill.

follows? they murmured in their Tents, and hearkened not unto the voice of God; they were sick of the sullens, and preferred *Ægypt* before *Canaan*, a Wilderness before a Paradise. As in the first Chaos, there were the seeds of all creatures: so in the murmurers heart, there is not only the seeds of all sin, but a lively operation of all sin; sin is become mighty in the hearts of murmurers, and none but an Almighty God can root it out; those roots of bitterness have so spread and strengthened themselves in the hearts of murmurers, that everlasting strength must put in, or they will be undone for ever. But

Isa. 26. 4.

Secondly, Consider, That the Holy Ghost hath set a brand of infamy upon murmurers, he hath stigmatized them for ungodly persons, *Jude* 15. 16. *To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have*

have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him. But who are theſe ungodly ſinners? *They are murmurers, complainers, walking after their own luſts,* &c. verſe 16. When Chriſt comes to execute judgement upon ungodly ones, murmurers ſhall be ſet in the front, they ſhall experience the ſtrictneſs of his wrath, and the fierceneſs of his wrath, and the greatneſs of his wrath; the front you know is firſt aſſaulted, and moſt ſtrongly aſſaulted; Chriſt will bend all his power and ſtrength againſt murmurers, his little finger ſhall be heavier upon them, than his loins ſhall be upon others; other ſinners ſhall be chaſtiſed with whips, but ungodly murmurers ſhall be chaſtiſed with ſcorpions; if you can joy in that black character of ungodly ſinners, be murmurers ſtill, if not, ceaſe from murmurings; where murmuring is in its reign, in its dominion, there you may ſpeak

1 Kin. 12. 11, 14.

and write that person ungodly; let murmurers make what profession they will of godliness, yet if murmuring keeps the Throne in their hearts, Christ will deal with them at last as ungodly sinners; a man may be denominated ungodly, as well from his murmuring, if he lives under the dominion of it, as from his drunkenness, swearing, whoring, lying, stealing, *&c.* A murmurer is an ungodly man, he is an ungod-like man, no man on earth more unlike to God, than the murmurer; and therefore no wonder if when Christ comes to execute judgement, he deals so severely and terribly with him. In the wars of *Tamberlain*, one having found a great pot of Gold that was hid in the earth, he brought it to *Tamberlain*, who asked whether it had his Fathers stamp upon it? but when he saw it had not his Fathers stamp, but the *Roman* stamp upon it, he would not own it, but cast it away. The Lord Jesus, when he shall come with

with all his Saints to execute judgement, Oh he will not own murmurers, nay, he will caſt them away for ever, becauſe they have not his Fathers ſtamp upon them. Ah ſouls! ſouls, as you would not go up and down this world with a badge of ungodlineſs upon you, take heed of murmuring.

Thirdly, Conſider, That murmuring is a Mother ſin, it is the Mother of harlots, the Mother of all abominations, a ſin that breeds many other ſins, *viz.* diſobedience, contempt, ingratitude, impatience, diſtruſt, rebellion, curſing, carnality; yea, it charges God with folly, yea, with blaſphemy; the language of a murmuring, a muttering ſoul, is this, Surely God might have done this ſooner, and that wiſer, and the other thing better, *&c.* As the River *Nilus* bringeth forth many Crocodiles, and the Scorpion many Serpents at one birth, ſo murmuring is a

Numb. 16. 41. ch. 17. 10.

Judg. 17. 2

sin that breeds and brings forth many sins at once: Murmuring is like the Monster *Hydra*, cut off one head, and many will rise up in its room. Oh! therefore bend all thy strength against this Mother sin: As the King of *Syria* said to his Captains, *Fight neither with small nor great, but with the King of Israel*: So say I, fight not so much against this sin or that, but fight against your murmuring, which is a Mother sin: make use of all your Christian armour, make use of all the Ammunition of Heaven, to destroy the Mother, and in destroying of her, you will destroy the daughters. When *Goliah* was slain, the *Philistines* fled. When a General in an Army is cut off, the common Souldiers are easily and quickly routed and destroyed: So, destroy but murmuring, and you will quickly destroy disobedience, ingratitude, impatience, distrust, &c. Oh! kill this Mother sin, that this may never kill thy soul. I have read of *Senacherib*, that after his

1 King 22. 31.

Eph. 6. 10. 11.

his Army was deſtroyed by an Angel, *Iſa.* 37. and he returned home to his own Countrey, he enquired of one about him, what he thought the reaſon might be why God ſo favoured the *Jews*; he anſwered, that there was one *Abraham* their Father that was willing to ſacrifice his Son to death at the command of God, and that ever ſince that time God favoured that people: well, ſaid *Senacherib*, if that be ſo, I have two Sons, and I will ſacrifice them both to death, if that will procure their God to favour me; which when his two Sons heard, they (as the ſtory goeth) ſlew their Father, *Iſa.* 37. 38. chuſing rather to kill, than be killed: So do thou chuſe rather to kill this Mother ſin, than to be killed by it, or by any of thoſe vipers that are brought forth by it. Pſal. 137. 8, 9.

Fourthly, Conſider, That murmuring is a God-provoking ſin; 'tis a ſin that provokes God, not

Numb. 26. *ult.* Numb. 12. 10. Rev. 16. 8, 9, 10, 11.

only to afflict, but also to destroy a people, *Numb.* 14. 27, 28, 29. *How long shall I bear with this evil Congregation which murmur against me? I have heard the murmuring of the Children of Israel, which they murmur against me. Say unto them, As truely as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carkasses shall fall in this wilderness, and all that were numbred of you, according to your whole number from twenty years old and upward, which have murmured against me,* 1 Cor. 10: 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.* All our murmurings do but provoke the Lord to strike us, and destroy us.

Seneca.

I have read of *Cæsar*, that having prepared a great feast for his Nobles and Friends, it so fell out, that the day appointed was extream foul, that nothing could be done to the honour of the meeting, whereupon he was so displeased and enraged, that he commanded all

all them that had bows, to ſhoot up their arrows at *Jupiter* (their chief God) as in defiance of him for that rainy weather; which when they did, their arrows fell ſhort of Heaven, and fell upon their own heads, ſo that many of them were very ſorely wounded: So all our mutterings and murmurings, which are as ſo many arrows ſhot at God himſelf, they will return upon our pates, hearts; they reach not him, but they will hit us; they hurt not him, but they will wound us; therefore it is better to be mute, than to murmur; it is dangerous to provoke a conſuming fire, *Heb.* 12. *ult.*

Fifthly, Conſider, That murmuring is the Devils Image, ſin and puniſhment; Satan is full a murmuring, he murmurs at every mercy that God beſtows, at every dram of grace he gives; he murmurs at every ſin he pardons, and at every ſoul he ſaves; a ſoul cannot have a good look

Irenæus calleth murmurers, *ora Diaboli*, the Devils mouth. Job 1. 8, 9, Luke 21 34. 1 Joh. 3. 4. 2 Cor. 12. 8, 9, 10.

from Heaven, nor hear a good word from Heaven, nor receive a Love-letter from Heaven, but Satan murmurs at it; he murmurs and mutters at every act of pitying grace, and at every act of preventing grace, and at every act of supporting grace, and at every act of strengthning grace, and at every act of comforting grace that God exercises towards poor souls; he murmurs at every sip, at every drop, at every crumb of mercy that God bestows. *Cyprian, Aquinas* and others, conceive, that the cause of Satans banishment from Heaven, was his grieving and murmuring at the dignity of man, whom he beheld made after Gods own Image, insomuch that he would relinquish his own glory, to devest so noble a Creature of perfection, and rather be in Hell himself, than see *Adam* placed in Paradise. But certainly, after his fall, murmuring and envy at mans innocency and felicity, put him upon attempting to plunge man

Gen. 3.

Satan can never be quiet (*nec victor, nec victus*) neither conquered nor conquerour.

man into the bottomleſs gulf of ſin and miſery; he knowing himſelf to be damned, and loſt for ever, would needs try all ways how to make happy man eternally unhappy. Mr. *Howel* tells it as a ſtrange thing, that a Serpent was found in the heart of an *Engliſhman* when he was dead; But alas! this old Serpent was by ſad experience found to have too much power in the heart of *Adam* whilſt alive, and whilſt in the heighth of all his glory and excellency. Murmuring is the firſt born of the Devil, and nothing renders a man more like to him than murmuring. *Conſtantines* Sons did not more reſemble their Father, nor *Ariſtotles* Scholars their Maſter, nor *Alexanders* Souldiers their General, than murmurers do reſemble Satan. And as murmuring is Satans ſin, ſo it is his puniſhment: God hath given him up to a murmuring ſpirit, nothing pleaſes him, all things go againſt him, he is perpetually a muttering and mur-

murmuring, at perſons or things: Now, Oh what a dreadful thing is it to bear Satans image upon us, and to be given up to the Devil's puniſhment! it were better not to be, than thus to be given up; and therefore ceaſe from murmuring, and ſit mute under your ſoreſt tryals. But

Sixthly, Conſider, That murmuring is a mercy-imbittering ſin, a mercy-ſouring ſin. As put the ſweeteſt things into a ſoure veſſel, it ſours them, or put them into a bitter veſſel, and it imbitters them; murmuring puts gall and wormwood into every cup of mercy, that God gives into our hands. As holy ſilence gives a ſweet taſte, a delightful reliſh to all a mans mercies; ſo murmuring imbitters all; the murmurer can taſte no ſweetneſs in his ſweeteſt morſels, every mercy, every morſel taſtes like the white of an Egge to him; this mercy, ſaith the murmurer, is not toothſome, nor that mercy is

Job 26. 6.

not

not wholsome; here is a mercy wants ſalt, and there is a mercy wants ſauce. A murmurer can taſte no ſweet, he can feel no comfort, he can take no delight in any mercy he enjoys. The murmurer writes *Marah*, that is, bitterneſs upon all his mercies, and he reads and taſtes bitterneſs in all his mercies. All the murmurers Grapes, are Grapes of Gall, and all their cluſters are bitter, *Deut.* 32. 32. *As to the hungry ſoul every bitter thing is ſweet*: So to the murmuring ſoul, every ſweet thing is bitter. The mute Chriſtian can ſuck ſweetneſs from every breaſt of mercy, but the murmurer cries out, Oh it is bitter! Oh theſe breaſts of mercy are dry! Pro. 27. 7.

Seventhly, Conſider, That murmuring is a mercy-deſtroying ſin, a mercy-murthering ſin; murmuring cuts the throat of mercy, it ſtabs all our mercies at the heart, it ſets all a mans mercies a bleeding about him at once, *Numb.* 14. 36.

Doubt-

Pſal. 89. 30, 31. Deut. 31. 16, 17.

Doubtleſs ye ſhall not come into the Land concerning which I ſware to make you dwell therein, ſave Caleb the Son of Jephunneh, and Joſhua the Son of Nun. God promiſes them that they ſhould poſſeſs the holy Land upon the condition of their obedience; this condition they brake, and therefore God was not forſworn, though he cut them off in the Wilderneſs, and kept them out of *Canaan*; but what is the ſin that provokes the Lord to bar them out of the Land of Promiſe, and to cut them off from all thoſe mercies that they enjoyed which entred into the holy Land? why it was their murmuring, as you may ſee, in *verſe* 1. 2, 3, 26, 27, 28, 29. As you love your mercies, as you would have the ſweet of your mercies, and as you would enjoy the life of your mercies, take heed of murmuring; murmuring will bring a Conſumption upon your mercies, it is a worm that will make all your mercies to wither. As there be ſome that love

love their mercies into the grave, and other that plot their mercies into the grave; so there be some that murmur their mercies into the Grave. As you would have your mercies always fresh and green, smiling and thriving, as you would have your mercies to bed and board with you, to rise up and lye down with you, and in all conditions to attend you; murmur not, murmur not; the mute Christians mercies are most sweet, and most long-liv'd; the murmurers mercies, like *Jonah*'s Gourd, will quickly wither. Murmuring hath cut the throat of National mercies, of Domestical mercies, and of Personal mercies; and therefore, Oh how should men flye from it, as from a Serpent! as from the avenger of blood! yea, as from Hell it self!

Eighthly, Consider, That murmuring unfits the Soul for duty: A murmurer can neither hear to profit, nor pray to profit, nor read

Exod. 6. 6,--10.

read to profit, nor meditate to profit: the murmurer is neither fit to do good, nor receive good; murmuring unfits the soul for doing of duties, it unfits the soul for delighting in duties, it unfits the soul for communion with God in duties; murmuring fills the soul with cares, fears, distractions, vexations; all which unfits a man for duty. As a holy quietness and calmness of spirit prompts a man to duty; as it makes every duty easie and pleasant to the soul; so murmuring, that unhinges the soul, that indispose the soul, that takes off the Chariot Wheels of the soul, that the soul cannot look up to God, nor do for God, nor receive from God, nor wait on God, nor walk with God, nor act Faith upon God *&c.* Oh therefore! as ever you would be in a blessed preparedness, and a blessed fittedness for duty, take heed of murmuring, and sit mute and silent under the afflicting hand of God.

1 Cor. 7. 33, 34, 35.

Pro. 3. 17.

Psa. 40. 12.

2 Kings 6. 33.

Isa. 26. 9, 10, 11.

Ninthly,

Ninthly, Conſider, That murmuring un-mans a man, it ſtrips him of his reaſon and underſtanding, it makes him call evil good, and good evil, it puts light for darkneſs, and darkneſs for light, bitter for ſweet, and ſweet for bitter, it calls Saviours deſtroyers, and deliverers murtherers; As you ſee in the murmuring *Iſraelites*; murmuring un-crowns a man; the murmurer may ſay, my Crown is fallen from my head; murmuring ſtrips a man of all his glory, it ſpoils all his excellency, it deſtroys the nobility of man, it ſpeaks him out to be a baſe ignoble Creature; murmuring clouds a mans underſtanding, it perverts his judgement, it puts out the eye of reaſon, it ſtupifies his conſcience, it ſours the heart, it diſorders the will, and diſtempers the affections, it be-beaſts a man, yea it ſets him below the beaſt that periſheth: for a man were better be a beaſt, than be like a beaſt; the murmurer is the Hieroglyphick of

Iſa. 5. 18, 19, 20.

Exod. 14. 15, 16. chapters. Lam. 5. 16

of folly, he is a comprehensive vanity, he is a man and no man, he is foolish and senseless, he neither understands God nor himself, nor any thing as he should, he is the man that must be sent to school, to learn of the Beasts of the Field, and the Birds of the Air, and the creeping things of the Earth, how to cease from murmuring, and how to be mute. Ah Sirs! as you would have the name, the honour, the reputation of being men, I say men, Take heed of murmuring, and sit silent before the Lord.

Isa. 3. 8. Jer. 7. 6. Mat. 6. Prov. 6.

Tenthly, Murmuring is a time-destroying sin: Ah the precious time that is buried in the grave of murmuring! when the murmurer should be a praying, he is a murmuring against the Lord; when he should be a hearing, he is a murmuring against Divine Providences; when he should be a reading, he is a murmuring against instruments; the murmurer spends

ſpends much precious time in muſing, in muſing how to get out of ſuch a trouble, how to get off ſuch a yoke, how to be rid of ſuch a burden, how to revenge himſelf for ſuch a wrong, how to ſupplant ſuch a perſon, how to reproach thoſe that are above him, and how to affront thoſe that are below him, and a thouſand other ways murmurers have to expend that precious time, that ſome would redeem with a world. As Queen *Elizabeth* on her death-bed, cryed out; *Time, time, a world of wealth for an inch of time.* The Murmurer laviſhly and profuſely trifles away that precious time, that is his greateſt intereſt in this world to Redeem, *Epheſ.* 5. 16. Every day, every hour in the day, is a talent of time, and God expects the improvement of it, and will charge the non-improvement of it upon you at laſt. *Ceſar* obſerveing the Ladies in *Rome* to ſpend much of their time in making much of little Dogs and Monkies, asked

Sumptus pretioſiſſimus tempus, Time is of precious coſt, ſaith *Theophraſtus.*

Rev. 2. 21. 1 Pet. 4. 2, 5.

Plutarch in the life of *Pericles*

asked them whether the women in that Country had no Children to make much of? Ah murmurers! murmurers, you who by your murmuring, trifle away so many golden hours, and seasons of mercy; have you no God to honour? have you no Christ to believe in? have you no hearts to change, no sins to be pardoned? no souls to save, no Hell to escape? no Heaven to seek after? Oh! if you have, why do you spend so much of your precious time in murmuring against God, against men, against this or that thing? Eternity rides upon the back of time. *Hoc est momentum*, this is the moment; if it be well improved, you are made for ever, if not, you are undone for ever.

Aut male, aut nihil, aut aliud agendo.

I have read of *Archias* a *Lacedemonian*, that whilst he was rioting and quaffing in the midst of his cups, one delivers him a Letter purposely to signifie that there were some that lay in wait to take away his life, and withal, desires him

Plutarch.

to

to read it presently, because it was a serious business and matter of high concernment to him; Oh! said he, *seria cras*, I will think of serious thing to morrow, but that night he was slain. Ah murmurer! cease from murmuring to day, or else thou mayest be for ever undone by murmuring to morrow; the old saying, *nunc aut nunquam*, now or never: So say I, now or never, now or never, give over murmuring, and let it swallow up no more of your precious time; what would not many a murmurer give for one of those days, yea, for one of those hours which he hath trifled away in murmuring, when it is a day too late?

The *Rabbins* glory in this conceit, that a man hath so many bones, as there be letters in the Decalogue, and just so many joynts and members, as there be days in the year, to shew, that all our strength and time should be expended in Gods service. Ah mur-

murmurers! you will gain more by one days faithful serving of God, than ever you have gained by murmuring against God: But

Eleventhly, Consider this Christians, that of all men in the world, you have least cause, yea no cause to be murmuring and muttering under any dispensations that you meet with in this world; is not God thy portion? *Chrysostome* propounds this question, *Was Job miserable when he had lost all that God had given him?* and gives this answer: *No, he had still that God that gave him all.* Is not Christ thy treasure? is not Heaven thine inheritance? and wilt thou murmur? hast thou not much in hand, and more in hope? hast thou not much in possession, but much more in reversion, and wilt thou murmur? hath not God given thee a changed heart, a renewed nature, and a sanctified soul? and wilt thou murmur?

Lam. 3. 24. Ephes. 3. 8 1 Pet. 1 3. 4 *Chrysost. Hom. 4. de patientia Job.*

mur? hath he not given thee himself, to satisfie thee? his Son, to save thee? his Spirit to lead thee? his grace, to adorn thee? his covenant, to assure thee? his mercy, to pardon thee? his righteousness, to cloath thee? and wilt thou murmur? hath he not made thee a Friend, a Son, a Brother, a Bride, an Heir? and wilt thou murmur? hath not God often turned thy water into wine, thy brass into silver, and thy silver into gold? and wilt thou murmur? when thou wast dead, did not he quicken thee? and when thou wast lost, did not he seek thee? and when thou wast wounded, did not he heal thee? and when thou wer't falling, did not he support thee? and when thou wert down, did not he raise thee? and when thou wer't staggering, did not he establish thee? and when thou wert erring, did not he reduce thee? and when thou wert tempted, did not he succour thee? and when thou wert in dangers, did not he deliver

Omne bonum in summo bono.

God is all in all, and all without all.

deliver thee? and wilt thou murmur? what thou that art so highly advanced and exalted above many thousands in the world? Murmuring is a black garment, and it becomes none so ill as Saints.

Twelfthly and lastly, Consider, That murmuring makes the life of man invisibly miserable; every murmurer is his own Executioner: Murmuring vexes the heart, it wears and tears the heart, it ingages and inflames the heart, it wounds and stabs the heart; every murmurer is his own Martyr, every murmurer is a murtherer, he kills many at once, *viz.* his joy, his comfort, his peace, his rest, his soul; no man so inwardly miserable, as the murmurer; no man hath such inward gripes and griefs as he, such inward bitterness, and heaviness, as he, such inward contentions and combustions, as he; every murmurer is his own tormentor; murmuring is a fire within.

within, that will burn up all, it is an earthquake within, that will overturn all, it is a diſeaſe within, that will infect all, it is poyſon within, that will prey upon all. And thus I have done with thoſe Motives that may perſwade us not to murmur nor mutter, but to be mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and ſharpeſt tryals that we meet with in this world.

I ſhall now addreſs my ſelf to anſwer thoſe objections, and to remove thoſe impediments, which hinder poor ſouls from being ſilent and mute under the afflicting hand of God, *&c.*

Object. 1. *Sir, did I but know that I were afflicted in love, I would hold my peace under my affliction, I would ſit mute before the Lord; but Oh! how ſhall I come to underſtand that theſe ſtrokes are the ſtrokes of love, that theſe wounds are the wounds of a friend?* I anſwer:

Pſal. 18.1.--8. Pſal. 116. 1,2,3,4,5. Pſal. 119. 67, 71. Iſa. 38.

First, If thy heart be drawn more out to the Lord by the affliction, then the affliction is in love; if they are ſo ſanctified, as that they draw out thy ſoul to love the Lord more, and to fear the Lord more, and to pleaſe the Lord more, and to cleave to the Lord more, and to wait on the Lord more, and to walk with the Lord more, then they are in love, Oh! then they are the wounds of a friend indeed. It is reported of the Lioneſs, that ſhe leaves her young whelps till they have almoſt killed themſelves with roaring and yelling, and then at laſt gaſp, when they have almoſt ſpent themſelves, ſhe relieves them, and by this means they become more couragious; and ſo if the afflictions that are upon us do encreaſe our courage, ſtrengthen our patience, raiſe our faith, enflame our love, and enliven our hopes, certainly they are in love, and all our wounds are the wounds of a friend. But

Secondly,

Secondly, If you are more careful and ſtudious how to glorifie God in the affliction, and how to be kept from ſinning under the affliction, than how to get out of the affliction, then certainly your affliction is in love: where God ſmites in love, there the ſoul makes it his ſtudy how to glorifie God, and how to lift up God, and how to be a name and an honour to God; the daily language of ſuch a ſoul under the Rod, is this, Lord ſtand by me that I ſin nor, uphold me that I ſin not, ſtrengthen me that I ſin not; he that will not ſin to repair and make up his loſſes, though he knew aſſuredly that the committing of ſuch a ſin would make up all again, he may conclude that his affliction is in love.

Dan. 3. & 6. chapt. Heb. 11.

Joſh. 7. 7, 8, 9, 10.

I have read of a Noble man, whoſe Son and Heir was ſuppoſed to be bewitched, and being adviſed to go to ſome wizard or cunning man (as they are called) to have ſome help for his Son, that

he might be unwitched again, he answered: O by no means, I had rather the Witch should have my Son, than the Devil; his Son should suffer, rather than he would sin him out of his sufferings. He that will not break the hedge of a fair command to avoid the foul way of some heavy affliction, may well conclude, that his affliction is in love. Christians! what say you when you are in the Mount? do you thus bespeak the Lord? Lord, take care of thy glory, and let me rather sink in my affliction, than sin under my affliction; if this be the bent and frame of thy heart, it is certain the affliction that is upon thee is in love: The Primitive times afforded many such brave spirits, though this age affords but few.

Psal. 23. 4, 5, 6.

Thirdly, If you enjoy the special presence of God with your spirits in your affliction, then your affliction is in love. *Isa.* 43. 2. *When thou passest thorow the waters,*

I will be with thee, and thorow the Rivers, they ſhall not overflow thee: when thou walkeſt thorow the fire, thou ſhalt not be burnt, neither ſhall the flames kindle upon thee. Haſt thou a ſpecial Preſence of God with thy Spirit, ſtrengthening of that, quieting of that, ſteeling of that, ſatisfying of that, chearing and comforting of that? *Pſal.* 94. 19. *In the multitude of my thoughts*, that is, of my troubled, intricated, inſnared, intertwined, and perplexed thoughts (as the branches of a tree by ſome ſtrong wind are twiſted one within another, as the Hebrew word properly ſignifies) *thy comforts delight my ſoul.* Here's a Preſence of God with his ſoul, here's comforts and delights that reach the ſoul, here's a cordial to ſtrengthen his ſpirit. When all things went croſs with *Andronicus* the old Emperour of *Conſtantinople*, he took a Pſalter into his hand, and opening the ſame, he lighted upon *Pſal.* 68. 14. *When the Almighty ſcattered Kings, they*

The buſh which was a type of the *Church* conſumed not all the while it burned with fire, becauſe God was in the midſt of it.

Knoles. Turk. Hiſt. p. 164.

shall be white as Snow in Salmon; which Scripture was a mighty comfort and refreshment to his spirit: Now you are to remember that *Salmon* signifies shady and dark, and so was this Mount, by the reason of many lofty fair spread trees, that were near it, but made lightsome by Snow that covered it: So that to be white as Snow in *Salmon*, is to have joy in affliction, light in darkness, mercy in misery, *&c.* And thus God was to the Psalmist, as Snow in *Salmon*, in the midst of his greatest afflictions. When *Paul* would wish his dear Son *Timothy* the best mercy in all the world; the greatest mercy in all the world, the most comprehensive mercy in all the world, a mercy that carries the vertue, value, and sweetness of all mercies in it, he wishes the presence of God with his spirit, 2 *Tim.* 4. 22. *The Lord Jesus Christ be with thy Spirit*: in point of honour, in point of profit and pleasure, in point of safety

and

and ſecurity, and in point of comfort and joy; it is the greateſt bleſſing and happineſs in this world, to have the preſence of God with our ſpirits, eſpecially in times of trials, 2 *Cor.*4.16. *For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.* By the outward man you are to underſtand, not meerly our bodies, but our perſons, eſtates, and outward condition in this world; and by the inward man you are to underſtand our ſouls, or perſons conſidered according to our ſpiritual eſtate. Now, when the inward man gains new ſtrength by every new trouble, when as troubles, preſſures, afflictions and tribulations are encreaſed, a Chriſtians inward ſtrength is encreaſed alſo, then his afflictions are in love; when the preſence of God is with our inward man, chearing, comforting, encouraging, ſtrengthening and renewing of that, we may ſafely conclude, that all theſe

trials, though they are never ſo ſharp and ſmart, yet they are in love.

I have read of a company of poor Chriſtians that were baniſhed into ſome remote parts, and one ſtanding by, ſeeing them paſs along, ſaid; That it was a very ſad condition thoſe poor people were in, to be thus hurried from the ſociety of men, and to be made companions with the beaſts of the field; true, ſaid another; it were a ſad condition indeed, if they were carried to a place, where they ſhould not find their God; but let them be of good chear, God goes along with them, and will exhibit the comforts of his Preſence whitherſoever they go; the preſence of God with the ſpirits of his people, is a breaſt of comfort that can never be drawn dry, it is an everlaſting ſpring that will never fail. Well Chriſtian, thou art under many great troubles, many ſore tryals, but tell me, doth God give into thy ſoul ſuch cordials,

Heb. 13. 5, 6.
Iſa. 40. 29, 30. 31.

cordials, such supports, such comforts, and such refreshments, that the world knows not of? O then certainly thy affliction is in love.

Fourthly, If by your affliction, you are made more conformable to Christ in his vertues, then certainly your afflictions are in love. Many are conformable to Christ in their sufferings, that are not made conformable to Christ in his vertues by their sufferings; many are in poverty, neglect, shame, contempt, reproach, *&c.* like to Christ, who yet by these are not made more like to Christ, in his meekness, humbleness, heavenliness, holiness, righteousness, faithfulness, fruitfulness, goodness, contentedness, patience, submission, subjection: Oh but if in these things you are made more like to Christ, without all peradventure your afflictions are in love. If by afflictions the soul be led to shew forth, or to preach forth the vertues of Christ, as that word imports,

Witness *Judas, Demas*, and those in the sixth of *John*, and many Quakers, and other deluded people among us this day.

Exaggeilete, publickly to set forth.

in that 1 *Pet.* 2. 9. then certainly those afflictions are in love; for they never have such an operation, but where they are set on by a hand of love; when God strikes as an enemy, there all those stroaks do but make a man more an enemy to God; as you see in *Pharaoh* and others; but when the stroaks of God are the stroaks of love, Oh then they do but bring the soul nearer Christ, and transform the soul more and more into the likeness of Christ; if by thy afflictions thou art made more holy, humble, heavenly, *&c.* they are in love. Every afflicted Christian should strive to be honoured with that Elogy of *Salvian*, *Singularis domini præclarus imitator*, An excellent Disciple of a singular Master. But

Isa. 26. 8, 9, 10. Jer. 6. 3. Amos 6. 1, ..*ult.*

Job 34. 31, 32.

Fifthly, If by outward afflictions thy soul be brought more under the inward teachings of God, doubtless thy afflictions are in love. *Psal.* 94. 12. *Blessed is the man whom*

whom thou chaſteneſt, O Lord! and teacheſt him out of thy Law. All the chaſtening in the world, without divine teaching, will never make a man bleſſed; that man that finds correction attended with inſtruction, and laſhing with leſſoning, is a happy man. If God by the affliction that is upon thee, ſhall teach thee how to loath ſin more, and how to trample upon the world more, and how to walk with God more, thy afflictions are in love; if God ſhall teach thee by afflictions how to dye to ſin more, and how to dye to thy relations more, and how to dye to thy ſelf-intereſt more, thy afflictions are in love; if God ſhall teach thee by afflictions how to live to Chriſt more, how to lift up Chriſt more, and how to long for Chriſt more, thy afflictions are in love; If God ſhall teach thee by afflictions, to get aſſurance of a better life, and to be ſtill in a gracious readineſs and preparedneſs for the day of thy death, thy af-

afflictions are in love; If God shall teach thee by afflictions how to mind Heaven more, how to live in Heaven more, and how to fit for Heaven more, thy afflictions are in love; if God by afflictions shall teach thy proud heart how to lye more low, and thy hard heart how to grow more humble, and thy censorious heart how to grow more charitable, and thy carnal heart how to grow more spiritual, and thy froward heart how to grow more quiet, *&c.* thy afflictions are in love. When God teaches thy reins as well as thy brains, thy heart as well as thy head these lessons, or any of these lessons, thy afflictions are in love. *Pambo* an illiterate dunce, as the Historian terms him, was a learning that one lesson, *I said I will take heed to my ways that I sin not with my tongue*, nineteen years, and yet had not learned it. Ah! it is to be feared that there are many who have been in the school of affliction above this nineteen years, and

Socrat. lib. 4. cap. 18.

and yet have not learned any saving lesson all this while; surely their afflictions are not in love, but in wrath; where God loves, he afflicts in love, and where-ever God afflicts in love, there he will first or last teach such souls such lessons as shall do them good to all eternity. But

Sixthly, If God suit your burdens to your backs, your tryals to your strength, according to that golden promise, 1 *Corinth.* 10 13. your afflictions are in love. *There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted, above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* When Gods stroaks and a Christians strength are suited one to another, all is in love; let the load be never so heavy that God lays on, if he put under his everlasting arms, all is in love. As *Egypt* had many venemous

Isa. 27 8. Jer. 30. 11 ch. 46. 28.

Gen. 49. 23, 24.

mous creatures, ſo it had many antidotes againſt them; when God ſhall lay antidotes into the ſoul againſt all the afflictions that befal a Chriſtian, then they are all in love: it is no matter how heavy the burden is, if God gives a ſhoulder to bear it, all is in love; it is no matter how bitter the cup is, if God give courage to drink it off; it is no matter how hot the furnace is, if God gives power to walk in the midſt of it, all is in love.

Seventhly, If thou art willing to lye in the furnace till thy dro's be conſumed, if thou art willing
Job 23.10. Mic.7.9. that the plaiſter ſhould lye on (though it ſmart) till the cure be wrought, if thou art willing that the Phyſick ſhould work (though it makes thee ſick) till the humours be expelled, all is in love. *Cain*, and *Saul*, and *Pharaoh*, were all for the removing away of the ſtroak, the affliction; they cry not out, our ſins are greater than we

are

are able to bear, but they cry out, our punishment is greater than we are able to bear; they cry not out, Lord take away our sins, but Lord remove the stroak of thy hand. Oh! but when an affliction comes in love upon a soul, the language of that soul is this, Lord remove the cause, rather than the effect, the sin, rather than the punishment, my corruption, rather than my affliction: Lord, what will it avail me, to have the sore skinned over, if the corrupt matter still remain in? there is no evil Lord, to the evil of sin, and therefore deliver me rather from the evil of sin, than the evil of sufferings. I know Lord, that affliction cannot be so displeasing to me, as sin is dishonourable and displeasing to thee; and therefore Lord let me see an end of my sin, though in this world I should never see an end of my sorrows; Oh! let me see an end of my corruptions, though I should never see an end of

Gen.4.13. Isa.28.1--6.ch. 59. 9--17. Exod.7.8 9, 10. chapters.

of my corrections, Lord, I had rather have a cure for my heart, than a cure for my head; I had rather be made whole and sound within, than without; I had rather have a healthy soul, than a healthy body, a pure inside, than a beautiful outside; if this be the settled frame and temper of thy spirit, certainly thy afflictions are in love.

There was one, who being under marvelous great pains and torments in his body (occasioned by many sore diseases that were upon him) cryed out, had I all the world, I would give it for ease, and yet for all the world, I would not have ease, till the cure be wrought: sure his afflictions were in love; the first request, the great request, and the last request of a soul afflicted in love, is, a cure Lord, a cure Lord, a cure Lord, of this wretched heart, and this sinful life, and all will be well, all will be well.

Eighthly,

Eighthly and laſtly, If you live a life of Faith in your afflictions, then your afflictions are in love. Now, what is it to live by Faith in affliction, but to live in the exerciſing of Faith upon thoſe precious promiſes that are made over to an afflicted condition? God hath promiſed to be with his people in their afflictions, *Iſa.* 43. 2, 3. he hath promiſed to ſupport them under their afflictions, *Iſa.* 41. 10. he hath promiſed to deliver his people out of their afflictions, *Pſal.* 50. 15. he hath promiſed to purge away his peoples ſins by affliction, *Iſa.* 1. 25. he hath promiſed to make his people more partakers of his holineſs by affliction, *Heb.* 12. 10. he hath promiſed to make affliction an inlet to a more full and ſweet enjoyment of himſelf, *Hoſ.* 2. 14. he hath promiſed that he will never leave nor forſake his people in their afflictions, *Heb.* 13. 5, 6. he hath promiſed that all their afflictions ſhall work for their good.

Theſe following promiſes have been choice cordials, to many Chriſtians under ſore diſtreſſes. Iſa. 57. 15. ch. 41. 10. 1 Tim. 1. 15. John 10. 27, 28, 29. Iſa. 26. 3. Mat. 11. 28. 1 Joh. 3. 14.

good, *Zech.* 13. 9. *Rom.* 8. 28. Now if thy Faith be drawn forth to feed upon these promises, if these be heavenly Manna to thy Faith, and thy soul lives upon them, and sucks strength and sweetness from them, under all the tryals and troubles that are upon thee, thy afflictions are in love.

A Bee can suck Honey out of a flower; which a Fly cannot: If thy Faith can extract comfort and sweetness in thy saddest distresses out of the breasts of precious promises, and gather one contrary out of another, Honey out of the Rock, thy afflictions are in love. The promises are full breasts, and God delights that Faith should draw them, they are *pabulum fidei, & anima fidei*, the food of Faith, and the very soul of Faith; they are an everlasting spring, that can never be drawn dry, they are an inexhaustible treasure, that can never be exhausted, they are the garden of Paradise, and full of such choice flowers that will

Deut. 32. 13.

As the mother delights that the child should draw hers.

will never fade, but be always fresh, sweet, green, and flourishing; and if in the day of affliction they prove thus to thy soul, thy afflictions are in love. *Sertorius* paid what he promised with fair words, but so doth not God; men many times eat their words, but God will never eat his, all his promises in Christ are *Yea*, and in him *Amen*; hath he spoken it, and shall it not come to pass? if in all thy troubles thy heart be drawn forth to act Faith upon the promises, thy troubles are from love. And thus much by way of Answer to the first Objection.

Plutarch.

2 Cor. 1. 20.

Object. 2. *Oh but Sir! The Lord hath smitten me in my neerest and dearest comforts and contentments, and how then can I hold my peace? God hath taken away a husband, a wife, a child, an only child, a bosome friend, and how then can I be silent*, &c?

Answ. To this I Answer, First, If

If God did not ſtrike thee in that mercy, which was near and dear unto thee, it would not amount to an affliction; that is not worthy the name of an affliction, that doth not ſtrike at ſome boſome mercy; that trouble is no trouble, that doth not touch ſome choice contentment; that ſtorm is no ſtorm, that only blows off the leaves, but never hurts the fruit; that thruſt is no thruſt, that only touches the cloaths, but never reaches the skin; that cut is no cut, that only cuts the hat, but never touches the head; neither is that affliction any affliction, that only reaches ſome remote enjoyment, but never reaches a *Joſeph*, a *Benjamin*, &c.

Secondly, The beſt mercy is not too good for the beſt God; the beſt of the beſt, is not good enough for him who is goodneſs it ſelf; the beſt child, the beſt yoke-fellow, the beſt friend, the beſt Jewel in all thy Crown muſt be

rea-

readily reſigned to thy beſt God; there is no mercy, no enjoyment, no contentment worthy of God but the beſt; the milk of mercy is for others, the cream of mercy is due to God; the choiceſt, the faireſt, and the ſweeteſt flowers, are fitteſt for the boſome of God; if he will take the beſt flower in all thy Garden, and plant it in a better ſoil, haſt thou any cauſe to murmur, wilt thou not hold thy peace? Iſa. 34. 22, --25. Mal. 1. 13, 14.

Thirdly, Your near and dear mercies were firſt the Lords, before they were yours, and always the Lords more than they were yours. When God gives a mercy, he doth not relinquiſh his own right in that mercy, 1 *Chron.* 29. 14. *All things come of thee, and of thine own have we given thee.* The ſweet of mercy is yours, but the ſoveraign right to diſpoſe of your mercies is the Lords. *Quicquid es, debes creanti, quicquid potes, debes redimenti. Bern.* Whatſoever thou art, thou oweſt

owest to him that made thee; and whatsoever thou hast, thou owest to him that redeemed thee. You say it is but just and reasonable that men should do with their own as they please, and is it not just and reasonable, that God, who is Lord Paramount, should do with his own as he pleases? dost thou believe that the great God may do in Heaven what he pleases, and on the Seas what he pleases, and in the Nations and Kingdoms of the world what he pleases? and in thy heart what he pleases? and dost thou not believe that God may do in thy house what he pleases, and do with thy mercies what he pleases? *Job* 9. 12. *Behold he taketh away*, or he snatcheth away (it may be a husband, a wife, a child, an estate) *who can hinder him? who will say unto him, what doest thou?* Who dares cavil against God? who dares question that God that is unquestionable, that chief Lord that is uncontroulable, and who may do with his own

Job plainly alludes to Gods taking away his children, servants, and cattel.

own what he pleaſeth? *Daniel* 4. 35. *And all the inhabitants of the earth are reputed as nothing: and he doth according to his will, in the Army of Heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, what doeſt thou?* Where is the Prince, the Peaſant, the Maſter, the Servant, the Husband, the Wife, the Father, the Child, that dares ſay to God, what doeſt thou? In matters of Arithmetical accounts, ſet one againſt ten, ten againſt a hundred, a hundred againſt a thouſand, a thouſand againſt ten thouſand, although there be great odds, yet there is ſome compariſon; but if a man could ſet down an infinite number, then there could be no compariſon at all, becauſe the one is finite, the other infinite; ſo ſet all the Princes and Powers of the earth in oppoſition to God, they ſhall never be able to withſtand him. It was once the ſaying of *Pompey*, that with one ſtamp of his foot he could raiſe Iſa. 45 9.

Plutarch. in vita Pompei.

raise all *Italy* in Arms; but let the great God but stamp with his foot, and he can raise all the world in Arms, to own him, to contend for him, or to revenge any affronts that by any are put upon him; and therefore who shall say unto him, what doest thou? water is stronger than earth, fire stronger than water, Angels stronger than men, and God stronger than them all; and therefore who shall say unto God, what doest thou? when he takes their neerest and their dearest mercies from them? But

Fourthly, It may be thou hast not made a happy improvement of thy near and dear mercies whilst thou enjoyedst them: thou hast been taken with thy mercies, but thy heart hath not been taken up in the improvement of them; there are many who are very much taken with their mercies, who make no conscience of improving their mercies; have thy near and dear mercies been a star to lead thee

to

to Christ? have they been a cloud by day, and a Pillar of light by night to lead thee towards the heavenly *Canaan*? have they been a *Jacobs* Ladder to thy soul? hast thou by them been provoked to give up thy self to God as a living Sacrifice? hast thou improved thy near and dear mercies to the enflaming of thy love to God? to the strengthening of thy confidence in God? to the raising of thy communion with God? and to the engaging of thy heart to a more close and circumspect walking before God? *&c.* if thou hast not thus improved them, thou hast more cause to be mute, than to murmur, to be silent, than to be impatient, to fall out with thy self, than to fall out with thy God. Children and fools are taken with many things, but improve nothing; such Children and fools are most men, they are much taken with their mercies, but they make no improvement of their mercies; and therefore no wonder if

Rom. 12. 1.

God strip them of their mercies. The Candle of mercy is set up, not to play by, but to work by.

Lib. 18. *Cap.* 6. *Pliny* speaks of one *Cressinus*, who improved a little piece of ground to a far greater advantage, than his neighbours could a greater quantity of Land, thereupon he was accused of witch-craft, but he to defend himself, brought into the Court, his Servants and their working-tools, and said: *Veneficia mea Quirites hæc sunt*, these are my witch-crafts (O ye *Romans*) these servants, and these working-tools, are all the witch-craft that I know of; when the people heard this plea, with one consent they acquitted him, and declared him not guilty; and so his little piece of ground was secured to him: there is no way to secure your mercies, but by improving of them; there is nothing that provokes God to strip you of your mercies, like the non-improvement of them, *Matth.* 25. 24.--31. *Take therefore the talent from him, and*

and give it unto him which hath ten Talents. By ſome ſtroak or other God will take away the mercy that is not improved; if thy ſlothfulneſs hath put God upon paſſing a ſentence of death upon thy deareſt mercy, thank thy ſelf, and hold thy peace.

Fifthly, If in this caſe God had made thee a preſident to others, thou muſt have held thy peace, how much more then ſhouldeſt thou be mute when God hath made many others preſidents to thee? Did not God ſmite *Aaron* in his dear and near enjoyments, *Levit.* 10. 1, 2. and doth he not hold his peace? did not God ſmite *David* in his *Abſalom*, and *Abraham* in his *Sarah*, and *Job* in his ſons, daughters, eſtate, and body, and *Jonah* in his Gourd? art thou more beloved than theſe? no; haſt thou more grace than theſe? no; haſt thou done more for divine glory than theſe? no; art thou richer in ſpiritual expe-

Jonah 4. 6, 7, 8.

rienees than these? no; hast thou attained to higher enjoyments than these? no; hast thou been more serviceable in thy generation than these? no; hast thou been more exemplary in thy life and conversation than these? no; &c. then why shouldest thou murmur and fret at that which hath been the common lot of the dearest Saints?

Though God hath smitten thee in this or that near and dear enjoyment, it is thy wisdom to hold thy peace; for that God that hath taken away one, might have taken away all. Justice writes a sen-
Job 1. tence of death upon all *Jobs* mercies at once, and yet he holds his peace; and wilt not thou hold thine, though God hath crop the fairest Flower in all thy Garden?

Anytus a young spark of *Athens*, came Revelling into *Alcibiades* house, and as he sate at supper with some strangers, he arose on a sudden, and took away one half of

of his plate, thereupon the Guests stormed, and took on at it; he bade them be quiet, and told them, that he had dealt kindly with him, since that he had left the one half, whereas he might have taken all: so when our hearts begin to storm and take on, when God smites us in this near mercy, and in that dear enjoyment: Oh! let us lay the Law of silence upon our hearts, let us charge our souls to be quiet; for that God that hath taken away one child, might have took away every child, and he that hath taken away one friend, might have taken away every friend, and he that hath taken away a part of thy estate, might have taken away thy whole estate; therefore hold thy peace, let who will murmur, yet be thou mute.

Sixthly, It may be thy sins have been much about thy near and dear enjoyments: it may be thou hast over-loved them, and over-prized them, and over-much delighted thy

self in them; it may be they have often had thy heart, when they should have had but thy hand; it may be that care, that fear, that confidence, that joy that should have been expended upon more noble objects, hath been expended upon them; thy heart, Oh Christian! is Christs bed of spices, and it may be thou hast bedded thy mercies with thee, when Christ hath been put to lye in an out-house; thou hast had room for them, when thou hast had none for him; they have had the best, when the worst have been counted good enough for Christ. It is said of *Ruben*, that he went up to his Fathers bed. Ah! how often hath one creature comfort, and sometimes another, put in between Christ and your souls? how often have your dear enjoyments gone up to Christs bed? It is said of the *Babylonians*, that they came in to *Aholah*, and *Aholibahs* bed of love; may it not be said of your near and dear mercies, that they have come into Christs

Luk. 2. 7.

Gen. 49. 4.

Ezek. 23. 17.

Christs bed of love, your hearts? they being that bed wherein Christ delights to rest and repose himself. Now, if a Husband, a Child, a Friend shall take up that room in thy soul that is proper and peculiar to God, God will either imbitter it, remove it, or be the death of it: If once the love of a wife runs out more to a servant, than to her husband, the Master will turn him out of doors, though otherwise he were a servant worth Gold. The sweetest comforts of this life, they are but like treasures of Snow; now do but take a handful of Snow, and crush it in your hands, and it will melt away presently, but if you let it lye upon the ground, it will continue for some time; and so it is with the contentments of this world, if you grasp them in your hands, and lay them too near your hearts, they will quickly melt and vanish away, but if you will not hold them too fast in your hands, nor lay them too close to your hearts, they will abide the

Cant. 3.7.

longer with you. There are those that love their mercies into their graves, that hug their mercies to death, that kiss them till they kill them: Many a man hath slain his mercies, by setting too great a value upon them; many a man hath sunk his Ship of mercy, by taking up in it; over-loved mercies are seldome long liv'd, *Ezek.* 24. 21,... when I take from them the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters; the way to lose your mercies is to indulge them; the way to destroy them is to fix your minds and hearts upon them; thou mayest write bitterness and death upon that mercy first, that hath first taken away thy heart from God. Now, if God hath stript thee of that very mercy with which thou hast often committed spiritual Adultery, and Idolatry, hast thou any cause to murmur? hast thou not rather cause to hold thy peace, and to be mute

before

before the Lord? Christians, your hearts are Christs Royal Throne, and in this Throne Christ will be chief (as *Pharaoh* said to *Joseph*, Gen. 41. 40.) he will endure no competitor; if you shall attempt to Throne the Creature, be it never so near and dear unto you, Christ will dethrone it, he will destroy it, he will quickly lay them in a bed of dust, who shall aspire to his Royal Throne. But

Sev.nthly, Thou hast no cause to murmur. because of the loss of such near and dear enjoyments, considering those more noble and spiritual mercies and favours that thou still enjoyest; grant that *Joseph* is not, and *Benjamin* is not, yet Jesus is, he is yesterday, and to day, and the same for ever; thy union and communion with Christ, remains still, the immortal seed abides in thee still, the Sun of Righteousness shines upon thee still, thou art in favour with God still, and thou art under the anointings of the Spi-

Gen. 42. 36. Heb. 13. 8. 1 Joh. 3. 9.

tit still, and under the influences of Heaven still, &c. and why then shouldst thou mutter; and not rather hold thy peace? I have read of one *Dydimus* a godly Preacher, who was blind, *Alexander* a godly man once asked him, whether he was not sore troubled and afflicted for want of his sight? Oh yes! said *Dydimus*, it is a great affliction and grief unto me: then *Alexander* chid him, saying: hath God given you the excellency of an Angel, of an Apostle, and are you troubled for that which Rats, and Mice, and brute beasts have? So say I, Ah Christians! hath God blessed you with all spiritual blessings in heavenly places? hath the Lord given you himself for a portion? hath he given you his Son for your redemption, and his spirit for your instruction? and will you murmur? hath he given his grace to adorn you, his promises to comfort you, his ordinances to better you, and the hopes of Heaven to encourage you? and will you mutter?

Ferom.

Ephes. 1. 3, 4.

ter? *Paulinus Nolanus*, when his City was taken from him, prayed thus, Lord (said he) let me not be troubled at the loss of my gold, silver, honour, &c. for thou art all, and much more then all these unto me; in the want of all your sweetest enjoyments, Christ will be all in all unto you: My jewels are my husband, said *Phocion's* wife, my ornaments are my two sons, said the mother of the *Gracchi*, my treasures are my friends, said *Constantius*; and so may a Christian under his greatest losses, say, Christ is my richest jewels, my chiefest treasures, my best ornaments, my sweetest delights; look what all these things are to a carnal heart, a worldly heart, that (and more) is Christ to me.

Col. 3. 11. *Plutarch in vita Phocion.*

Eighthly, If God by smiting thee in thy neerest and dearest enjoyments shall put thee upon a more thorow smiting and mortifying of thy dearest sins, thou hast no cause to murmur. God cures *David* of adultery,

adultery, by killing his endeared Child. There is some *Dalilah*, some darling, some beloved sin or other, that a Christians Calling, condition, constitution, or temptations leads him to play withal, and to hug in his own bosome, rather than some other. As in a ground that lyeth untilled, amongst the great variety of weeds, there is usually some Master weed that is riser and ranker then all the rest: and as it is in the body of man, that although in some degree or other, more or less, there be a mixture of all the four elements, not any of them wholly wanting, yet there is some one of them predominant, that gives the denomination, in which regard, some are said to be of a sanguine, some of phlegmatick, some of a cholerick, and some of a melancholick constitution: So it is also in the souls of men, though there be a general mixture and medley of all evil and corrupt qualities, yet there is some one usually that is Paramount, which like

Psa. 18. 23
Heb. 12. 1.

like the Prince of Devils, is most powerful and prevalent, that swayeth, and sheweth forth it self more eminently, and evidently than any other of them do. And as in every mans body there is a seed and principle of death, yet in some there is a proneness to one kind of disease more than other, that may hasten death: So, though the root of sin and bitterness hath spread it self over all, yet every man hath his inclination to one kind of sin rather than another, and this may be called a mans proper sin, his bosome-sin, his darling sin. Now, it is one of the hardest works in this world, to subdue and bring under this bosome sin. Oh! the Prayers, the tears, the sighs, the sobs, the groans, the gripes that it will cost a Christian, before he brings under this darling sin!

Look upon a Rabbets skin, how well it comes off till it comes to the head, but then what haling and pulling is there before it stirs? So it is in the mortifying, in the crucifying

cifying of sin; a man may easily subdue and mortifie such and such sins, but when it comes to the head sin, to the master-sin, to the bosome-sin; Oh! what tugging and pulling is there? what striving and strugling is there, to get off that sin, to get down that sin? Now, if the Lord by smiting thee in some near and dear enjoyment, shall draw out thy heart to fall upon smiting of thy master-sin, and shall so sanctifie the affliction, as to make it issue in the mortification of thy bosome corruption, what eminent cause wilt thou have rather to bless him, than to sit down and murmur against him? and doubtless, if thou art dear to God, God will, by striking thy dearest mercy, put thee upon striking at thy darling-sin, and therefore hold thy peace, even then when God touches the apple of thine eye.

Ninthly, Consider, That the Lord hath many ways to make up the loss of a near and dear mercy

to thee; he can make up thy loss in something else that may be better for thee, and he will certainly make up thy loss, either in kind, or in worth; he took from *David* in *Absalom*, and he gave him a *Salomon*, he took from him a *Michal*, and gave him a wife *Abigail*; he took from *Job* seven sons and three daughters, and afterwards he gives him seven sons, and three daughters; he took from *Job* a fair estate, and at last doubled it to him: he removed the bodily presence of Christ from his Disciples, but gave them more abundantly of his spiritual presence, which was far the greater and the sweeter mercy. If *Moses* be taken away, *Joshua* shall be raised in his room; if *David* be gathered to his Fathers, a *Salomon* shall succeed him in his Throne; if *John* be cast into Prison, rather than the Pulpit shall stand empty, a greater than *John*, even Christ himself will begin to preach: he that lives upon God in the loss of creature-comforts, shall find all made up

Mat. 19. 27, --*ult.*

The first and last chapters of *Job* compared Joh. 16. 7, 8, *&c.* Acts 2.

up in the God of comforts, he shall be able to say, though my child is not, my friend is not, my yoke-fellow is not, yet my God liveth, and blessed be my Rock, *Psal.* 89. 46. though this mercy is not, and that mercy is not, yet covenant mercies, yet the sure mercies of *David* continue, these bed and board with me, these will to the grave, and to glory with me. I have read of a godly man, who living near a Philosopher, did often perswade him to become a Christian: Oh! but said the Philosopher, I must, or may lose all for Christ; to which the good man replyed, if you lose any thing for Christ, he will be sure to repay it a hundred fold; I but said the Philosopher, will you be bound for Christ, that if he doth not pay me, you will? Yes, that I will said the good man: So the Philosopher became a Christian, and the good man entered into bond for performance of covenants; some time after it hapned, that the Philosophe-

2 Sam. 23. 5.

fell ſick on his death-bed, and holding the bond in his hand, ſent for the party engaged, to whom he gave up the bond, and ſaid: Chriſt hath paid all, there is nothing for you to pay, take your bond and cancil it. Chriſt will ſuffer none of his Children to go by the loſs, he hath all, and he will make up all to them; in the cloſe, Chriſt will pay the reckoning; no man ſhall ever have cauſe to ſay, that he hath been a loſer by Chriſt; and therefore thou haſt much cauſe to be mute, thou haſt no cauſe to murmur, though God hath ſnatch'd the faireſt and the ſweeteſt flower out of thy boſome.

Tenthly, How canſt thou tell but that which thou calleſt a near and dear mercy, if it had been continued longer to thee, might have proved the greateſt croſs, the greateſt calamity and miſery that ever thou didſt meet with in this world? Our mercies like choice Wines, many times turn into Vinegar;

The Lamentations of *Jeremiah* are a ful proof of this.

negar; our faireſt hopes are often blaſted, and that very mercy which we ſometimes have ſaid ſhould be a ſtaff to ſupport us, hath proved a ſword to pierce us; how often have our moſt flouriſhing mercies withered in our hands? and our boſom contentments been turned into gall and wormwood? If God had continued the life of *Davids* child to him, it would have been but a living monument of his ſin, and ſhame, and all that knew the child would have pointed at him, yonder goes *Davids* Baſtard, and ſo have kept *Davids* wound ſtill bleeding; many Parents who have ſought the lives of their children with tears, have lived afterwards to ſee them take ſuch courſes, and come to ſuch diſmal ends, as have brought their gray-hairs with ſorrow to their graves. It had been ten thouſand times a greater mercy to many Parents to have buried their children as ſoon as ever they had been born, than to ſee them come to ſuch unhappy ends as they often

2 Sam. 12. 16.

This age affords many ſad inſtances of this nature: who can think of *Tiburn*, and queſtion it? and of killing and drowning, and ſay, how can this be?

often do. Well Christian! it may be the Lord hath taken from thee such a hopeful son, or such a dear daughter, and thou sayest, how can I hold my peace? but hearke Christian, hearke, canst thou tell me, how long thou must have travelled in birth with them again, before they had been born again, before they had been twice born? would not every sin that they had committed against thy gracious God, cause a new throw in thy Soul? would not every temptation that they had fallen before, been as a dagger at thy heart? would not every affliction that should have befallen them, been as a knife at thy throat? What are those pains, and pangs, and throws of child-birth, to those after-pains, pangs, and throws that might have been brought upon thee by the sins and sufferings of thy Children? Well Christians, hold your peace, for you do not know what thorns in your eyes, what goads in your sides, nor what spears in your hearts, such

near

near and dear mercies might have proved, had they been longer continued.

Deut. 32. *ult.* 5. to the end. Jer. 5. 7, 8, 9, chap. 2. 31. & ch. 22. 21. Hos. 4. 7.

Eleventhly, Thou canst not tell how bad thy heart might have proved under the enjoyment of those near and dear mercies that now thou hast lost. *Israel* were very bad whilst they were in the Wilderness, but they were much worse, when they came to possess *Canaan*, that Land of desires; mans blood is apt to rise with his outward good: In the winter, men gird their cloaths close about them, but in the Summer they let them hang loose; in the Winter of adversity many a Christian girds his heart close to God, to Christ, to Gospel, to Godliness, to Ordinances, to duties, *&c.* who in the summer of mercy, hangs loose from all.

I have read of the Pine-tree, that if the bark be pulled off, it will last a long time, but if it continue long on, it rots the tree. Ah! how bad,

bad, how rotten, how baſe would many have proved, had not God pulled off their Bark of health, wealth, friendſhip, *&c.* near and dear relations, they ſtick as cloſe to us, as the bark of a tree ſticks to the tree, and if God ſhould not pull off this bark, how apt ſhould we be to rot and corrupt our ſelves? therefore God is fain to bark us, and peel us, and ſtrip us naked, and bare of our deareſt enjoyments, and ſweeteſt contentments, that ſo our ſouls, like the Pine-tree, may proſper and thrive the better. Who can ſeriouſly conſider of this, and not hold his peace, even then when God takes a Jewel out of his boſome? heap all the ſweeteſt contentments, and moſt deſireable enjoyments of this world upon a man, they will not make him a Chriſtian; heap them upon a Chriſtian, they will not make him a better Chriſtian; many a Chriſtian hath been made worſe by the good things of this world, but where is the Chriſtian that hath been bettered

ed by them? therefore be quiet when God strips thee of them.

Qui te non habet, Domine Deus, totum perdidit. Bern.

Twelfthly and lastly, Get thy heart more affected with spiritual losses, and then thy soul will be less afflicted with those temporal losses that thou mournest under: Hast thou lost nothing of that presence of God that once thou hadst with thy spirit? hast thou lost none of those warmings, meltings, quickenings and chearings, that once thou hadst? hast thou lost nothing of thy communion with God, nor of the joys of the Spirit, nor of that peace of conscience that once thou enjoyedst? hast thou lost none of that ground that once thou hadst got upon sin, Satan, and the world? hast thou lost nothing of that holy vigour, and heavenly heat, that once thou hadst in thy heart? if thou hast not (which would be a miracle, a wonder) why dost thou complain of this or that temporal loss? for what is this but to complain of the loss of thy purse,

purſe, when thy gold is ſafe? if thou art a loſer in ſpirituals, why doſt thou not rather complain, that thou haſt loſt thy God, than that thou haſt loſt thy Gold? and that thou haſt loſt thy Chriſt, than that thou haſt loſt thy Husband? and that thou haſt loſt thy Peace, than that thou haſt loſt thy Child? and that thou art damnified in ſpirituals, than that thou art damnified in temporals? Doſt thou mourn over the body the ſoul hath left, mourn rather over the ſoul that God hath forſaken (as *Samuel* did for *Saul*) ſaith one. 1 Sam. 15. 34.

I have read of *Honorius* a *Roman* Emperour, who was ſimple and childiſh enough, when one told him *Rome* was loſt, he was exceedingly grieved, and cryed out, Alas! Alas! for he ſuppoſed it was his Hen that was called *Rome*, which Hen he exceedingly loved; but when it was told him it was his imperial City of *Rome*, that was beſieged by *Alaricus*, and taken, and all the Citizens rifled, and made a prey

prey to the rude enraged souldiers, then his spirits were revived, that his loss was not so great as he imagined; now, what is the loss of a husband, a wife, a child, a friend, to the loss of God, Christ, the Spirit, or the least measure of Grace, or Communion with God? *&c.* I say, What are all such losses, but the loss of a Hen, to the loss of *Rome*? and yet so simple and childish are many Christians, that they are more affected and afflicted with the loss of this and that poor temporal enjoyment, than they are with the loss of their most spiritual attainments. Ah Christians! be but more affected with spiritual losses, and you will be more quiet and silent under temporal losses; let the loss of *Rome* trouble you more, and then the loss of your Hen will not trouble you at all. Let these things suffice for answer to the second Objection.

Object. 3. *Oh but my afflictions, my troubles have been long upon me!*

and

and how then can I hold my peace? were they but of yesterday I would be quiet, but they are of a long continuance, and therefore how can I be silent? &c.

To this I answer, First, Thou canst not date thy affliction from the first day of thy pollution: thou hast been polluted from the womb, but thou hast not been afflicted from the womb, many have been the days, the years, since thou was born in sin, few have been the dys, the years, that thou hast experienced sorrow; thou canst not easily number the days of thy sinning, thou canst easily number the days of thy suffering; thou canst not number thy days of mercy, thou canst easily number thy days of calamity; thou canst not number thy days of health, but thou canst easily tell over thy days of sickness. Psal. 51.5. Rom. 5.12

Secondly, Thy afflictions are not so long as the afflictions of other

Saints; compare thy winter nights and other Saints winter nights together; thy storms and troubles, and other Saints storms and troubles together, thy losses and other Saints losses together, thy miseries and other Saints miseries together, witness (the proofs in the Margin; thy afflictions are but in a moment, they are but as yesterday, if compared with the afflictions of other Saints, whose whole lives have been made up of sorrows and sufferings, as the life of Christ was; many a mans life hath been nothing but a lingring death, *Job* 21.25. *And another dyeth in the bitterness of his soul, and never eateth with pleasure.* There are those that have never a good day all their days, who have not a day of rest among all their days of trouble, nor a day of health among all their days of sickness, nor a day of gladness among all their days of sadness, nor a day of strength among all their days of weakness, nor a day of honour among all

Psal. 77. & 88. Gen. 15. 12, 13. Exod. 12. 40.41,42. Jer.25-11 12.

all their days of reproach, whose whole life is one continued winters night, who every day drink gall and wormwood, who lye down sighing, who rise groaning, and who spend their days in complaining, no sorrow to our sorrows, no sufferings to our sufferings; some there be who have always tears in their eyes, sorrows in their hearts, Rods on their backs, and crosses in their hands; but it is not so with thee, therefore be silent.

Thirdly, The longer thy affliction hath been, the sweeter will Heaven be to thee at last; the longer the *Israelites* had been in the wilderness, the sweeter was *Canaan* to them at last; the longer the storm, the sweeter the calm; the longer the winter nights, the sweeter the summer days; long afflictions will much set off the glory of Heaven; the harbour is most sweet and desireable to them that have been long tossed upon

Psal. 126. 1, 2, 5, 6. compared.

Luke 22. 18.

the Seas: So will Heaven be to those, who have been long in a Sea of troubles. The new wine of Christs Kingdom is most sweet to those that have been long a drinking of gall and vinegar; the Crown of glory will be most delightful to them, who have been long in combating with the world, the flesh and the Devil. The longer our Journey is, the sweeter will be our end; and the longer our passage is, the sweeter will our Haven be; the higher the mountain, the gladder we shall be when we are got to the top of it; the longer the heir is kept from his inheritance, the more delight he will have when he comes to possess it.

See this largely opened in my String of Pearls.

Fourthly, They are not long, but short, if compared to that eternity of glory, that is reserved for the Saints, 2 *Cor.* 4. 16, 17, 18. If you turn to the words, you shall find for affliction, glory, for light afflictions, a weight of glory, and for short momentany afflictions, eternal

eternal glory; there will quickly be an end of thy sadness, but there will never be an end of thy happiness; there will soon be an end of thy calamity and misery, there will never be an end of thy felicity and glory; the Kingdoms of this world are not lasting, much less are they everlasting, they have all their climacterical years, but the Kingdom of Heaven is an everlasting Kingdom, of that there is no end. There were seven sorts of Crowns that were in use among the *Roman* Victors, but they were all fading and perishing; but the Crown of glory that at last God will set upon the heads of his Saints, shall continue as long as God himself continues. Who can look upon those eternal Mansions that are above, and those everlasting pleasures that be at Gods right hand, and say, that his affliction is long? Well Christian, let thy affliction be never so long, yet one hours being in the bosome of Christ will make thee forget both the length and

Psal. 45. & 72. & 89. Isa. 9. 7. 1 Pet. 1. 4. 2 Epist. 1. 11.

strength of all thy afflictions.

Fifthly, The longer you have been afflicted, the more in spiritual experiences you have been enriched, 2 *Cor.* 1. 5. *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* The lower the ebbe, the higher the tide, the more pain, the more gain; the more afflicted, the more comforted; the lower we are cast, the higher we shall be raised. Of all Christians, none so rich in spiritual experiences, as those that have been long in the school of affliction. O the blessed stories that such can tell of the power of God supporting them, of the wisdome of God directing them, of the favour of God comforting them, of the presence of God assisting them! Oh the love-tokens, the love-letters, the bracelets, the jewels that they are able to produce since they have been in the furnace of affliction! Oh the sins that long afflictions have discovered and mortified! Oh the temp-

Heb. 12. 11.
2 Cor. 18. 9.
Job 33. 17, -22.

temptations, that long afflictions have prevented and vanquished! you shall as soon number the stars of Heaven, and the sands of the Sea, as you shall number up the heavenly experiences of such Christians that have been long under afflictions; the afflicted Christians heart is filled of spiritual treasure, though he may be poor in the world, yet he is rich in faith and holy experiences; and what are all the riches of this world to spiritual experiences? one spiritual experience is more worth than a world, and upon a dying-bed, and before a judgment seat, every man will be of this opinion. The men of this world will with much quietness and calmness of spirit, bear much, and suffer much, and suffer long, when they find their sufferings to add to their revenues: and shall nature do more than grace? It is the common voice of Nature, *Who will shew us any good?* how shall we come to be great, and high, and rich in the world? we care not what we

Jam. 2. 5.

Psal. 4. 6.

suffer, nor how long we suffer, so we may but adde house to house, heap to heap, bagg to bagg, and land to land. O how much more then should Christians be quiet and calm under all their afflictions, though they are never so long? considering that they do but adde Jewels to a Christians Crown; they do but adde to his spiritual experiences; the long afflicted Christian hath the fullest and the greatest trade; and in the day of account, will be found the richest man.

Isa.5.8.

Sixthly, Long afflictions sometimes are but preparatives to long-liv'd mercies; *Josephs* thirteen years imprisonment, was but a preparative to fourscore years reigning like a King; *Davids* seven years banishment, was but a preparative to forty years reigning in much honour and glory; *Jobs* long afflictions were but preparatives to more long-liv'd mercies, as you may see in that last of *Job*, and those sad and sore trials that the *Jews* have been under

under for above this sixteen hundred years, are to prepare them for those matchless mercies, and those endless glories (in some sense) that God in the latter daies will crown them with, *Isa.* 54. 11, 12, 13, 14. *O thou afflicted! tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with Saphires. And I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terrour, for it shall not come near thee.* Though they have been long afflicted and tossed, yet they shal at last upon glorious foundations be established; God will not only raise them out of their distressed estate, wherein now they are, but he will advance them to a most eminent and glorious condition in this world; they shall be

Isa. 62. 63. and ch. 66.

very glorious, and out-shine all the world in spiritual excellencies and outward dignities, *Isa.* 60. 14, 15. *The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee, the City of the Lord, the Zion of the holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went thorow thee: I will make thee an eternal excellency, a joy of many Generations.* Ah Christians! do not mutter nor murmur under your long afflictions, for you do not know but that by these long afflictions, God may prepare and fit you for such favours and blessings that may never have end; by long afflictions God many times prepares his people for temporal, spiritual, and eternal mercies; if God by long afflictions makes more room in thy soul for himself, his Son, his Spirit, his Word; if by long afflictions he shall crucifie thy heart more to the world, and to thy rela-

relations, and frame and fashion thy soul more for celestial enjoyments, hast thou any cause to murmur? surely no. But

Seventhly, The longer a Saint is afflicted on earth, the more glorious he shall shine in Heaven; the more affliction here, the more glory hereafter: This Truth may be thus made out. 2 Cor. 4. 16, 17, 18. Mat. 4. 10, 11, 12.

First, The more gracious souls are afflicted, the more their graces are exercised and encreased, *Heb.* 12. 10. *Rom.* 5. 3 4 5. Now, the more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name; grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace; happiness is nothing but the perfection of holiness; grace is glory in the seed, and glory is grace in the flower; grace is glory militant, and glory is grace triumphant; grace 2 Cor. 3. *ult.*

and

and glory differ (*non ſpecie, ſed gradu*) in degree, not kind, as the learned ſpeak. Now it is moſt certain, that the more gracious ſouls are afflicted, the more their graces are exerciſed; and the more grace is exerciſed, the more it is encreaſed, as I have ſufficiently demonſtrated in this Treatiſe already. But

Secondly, The longer a gracious ſoul is afflicted, the more his religious duties will be multiplyed, *Pſal.* 109. 4. *For my love they are my adverſaries: but I give my ſelf unto prayer*, or as the Hebrew reads it, *But I am prayer, or a man of prayer.* In times of affliction a Chriſtian is all prayer, he is never ſo much a man of prayer, a man given up to prayer, as in times of affliction. A Chriſtian is never ſo frequent, ſo fervent, ſo abundant in the work of the Lord, as when he is afflicted, *Iſa.* 26. 16. *Lord, in trouble have they viſited thee, they poured out a prayer when thy*

Pſal. 42. 1, 2, 3, 4, 5. Pſal. 63. 1, 2, 3, 8. Jer. 31. 18, 19. Hoſ. 5. *ult.* with ch. 6. 1, 2. Pſal. 116. 3, 4. and Pſal. 143. 6, 7.

thy chaſtening was upon them. Now, they do not only pray, but they pour out a prayer, they were freely, largely, and abundantly in prayer, when the rod was upon them. Look, as men plentifully pour out water for the quenching of a fire, ſo did they plentifully pour out their prayers before the Lord; and as affliction puts a man upon being much in prayer, ſo it puts him upon other duties of Religion anſwerably. Now this is moſt certain, that though God will reward no man for his works, yet he will reward every man according to his works, 1 *Cor.* 15. *ult. Therefore my beloved Brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord,* 2 Cor. 9 6. *But this I ſay, he which ſoweth ſparingly, ſhall reap ſparingly; and he which ſoweth bountifully ſhall reap bountifully*; or he which ſoweth in benedictions or bleſſings, ſhall reap in benedictions, as it runs in the original.

Mat. 25. 14. 26. God will reward his people, *ſecundum laborem.* Bern.

It

It is an excellent observation of *Calvin*, upon Gods rewarding the *Rechabites* obedience, *Jer.* 35. 19. God (saith he) oft recompenceth the shadows and seeming appearances of virtue, to shew what complacency he takes in the ample rewards he hath reserved for true and sincere piety. Now, if the longer a Christian is afflicted, the more his religious services will be multiplyed, and the more they are multiplyed, the more his glory at last will be encreased; then, the longer a Saint is afflicted on earth, the more glory he shall have when he comes to Heaven. But

Thirdly, The longer any Saint is afflicted, the more into the image and likeness of Christ he will be transformed. It is one of Gods great designs and ends in afflicting of his people, to make them more conformable to his Son, and God will not lose his end, men often lose theirs, but God never hath nor will lose his; and experience

Rom. 8. 28, 29, *&c.*
2 Cor. 1. 5, 6, 7.
Phil. 3. 10.
Heb. 2. 10.
2 Tim. 2. 12.

tells us, that God doth every day by afflictions accomplish this end upon his people; the longer they are afflicted, the more they are made conformable to Christ, in meekness, lowliness, spiritualness, heavenliness, in faith, love, self-denial, pitty, compassion, &c. Now certainly, the more like to Christ, the more beloved of Christ; the more a Christian is like to Christ, the more he is the delight of Christ; and the more like to Christ on Earth, the nearer the soul shall sit to Christ in Heaven; nothing makes a man more conformable to Christ than afflictions. *Justin Martyr* (in his second Apology for the Christians) hath observed, that there is scarce any prediction or prophesie concerning our Saviour Christ the Son of God to be made man, but the Heathen writers (who were all after *Moses*) did from thence invent some fable, and feign it to have been acted by some one or other of *Jupiters* Sons, only the Propheſies about the croſs of Christ,

Christ, they have taken for the ground of no fable, they have not among all their fictions told us of any one of *Jupiters* Sons that was crucified, that acted his part upon the Cross. Many would wear the Crown with Christ, that do not care for bearing the Cross with Christ. But

Eighthly, The longer they have been, the greater cause thou hast to be silent and patient, for impatience will but lengthen out the day of thy sorrows; every impatient act adds one link more to the chain, every act of frowardness adds one lash more to those that have already been laid on, every act of muttering will but add stroak to stroak, and sting to sting; every act of murmuring will but add burden to burden, and storm to storm; the most compendious way to lengthen out thy long afflictions, is to fret, and vex, and murmur under them: As thou wouldest see a speedy issue of thy long afflicti-

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ons, sit mute and silent under them.

Ninthly, Gods time is the best time; mercy is never nearer, salvation is at hand, deliverance is at the door, when a mans heart is brought into such a frame, as to be freely willing that God should time his mercy, and time his deliverance for him. The Physitians time is the best time for the patient to have ease; the impatient patient cries out to his Physitian, Oh Sir! a little ease, a little refreshment; Oh the pains, the torments that I am under! Oh Sir! I think every hour two, and every two ten, till comfort comes, till refreshment comes; but the prudent Physitian hath turned the hour-glass, and is resolved that this Physick shall work so long, though his patient frets, flings, roars, tears: So when we are under afflictions, we are apt to cry out, how long Lord shall it be before ease comes? before deliverance comes? Oh the tor-

Acts 27. 13.-- ult.

tortures! Oh the torments that we are under! Lord a little refreshment; Oh how long are these nights! Oh how tedious are these days! but God hath turned our Glass, and he will not hearken to our cry, till our Glass be out; after all our fretting and flinging we must stay his time, who knows best when to deliver us, and how to deliver us out of all our troubles, and who will not stay a moment when the Glass is out that he hath turned. But

Psal. 6.3. Psal. 13.1, 2. Psal. 94. 9, 10. Rev. 6.10.

Tenthly and lastly, They shall last no longer than there is need, and then they shall work for thy good; it is with souls as it is with bodies, some bodies are more easily and more suddenly cured than others are, and so are some souls; God will not suffer the plaister to lye one day, no not one hour, no not a moment longer than there is need; some flesh heals quickly, proud flesh is long a healing; by affliction God quickly heals some, but

or others are long a healing, 1 *Pet.* 1.6. *If need be ye are in heavineſs, through manifold temptations*, or through various afflictions; the burden ſhall lye no longer upon thee than needs muſt, thy pain ſhall endure no longer than needs muſt, thy Phyſick ſhall make thee no longer ſick than needs muſt, *&c.* thy heavenly Father is a Phyſician as wiſe as he is loving; when thy heart begins to grow high, he ſees there is need of ſome heavy affliction to bring it low; when thy heart grows cold, he ſees there is need of ſome fiery affliction to heat it and warm it; when thy heart grows dull and dead, he ſees there is need of ſome ſmart affliction to enliven and quicken it. And as thy afflictions ſhall continue no longer than there is need, ſo they ſhall laſt no longer than they ſhall work for thy good; if all along they ſhall work for thy good, thou haſt no cauſe to complain that thy afflictions are long; that they ſhall thus work, I have fully proved in the

the former part of this book: and thus much for Answer to the third Objection.

Object. 4. *I would be mute and silent under my afflictions, but my afflictions daily multiply and encrease upon me; like the waves of the Sea, they come rowling one over the neck of another, &c. and how then can I hold my peace? how can I lay my hand upon my mouth, when the sorrows of my heart are daily encreased?*

To this I answer thus, First, Thy afflictions are not so many as thy sins, thy sins are as the stars of Heaven, and as the sands of the Sea, that cannot be numbred. There are three things that no Christian can number; 1. His sins. 2. Divine favours. 3. The joys and pleasures that be at Christs right hand; but there is no Christian so poor an accomptant, but that he may quickly sum up the number of his troubles and afflictions in this world; thy sins, Oh Christian! are

Psa. 40. 12.

Psa. 16. ult.

re like the *Syrians* that filled the Countrey, but thy afflictions are like the two little flocks of Kids, ut pitched before them, 1 *King.* 20. 27. therefore hold thy peace.

Secondly, If such should not be mute and silent under their afflictions, whose afflictions are encreased and multiplyed upon them, then there are none in the world who will be found mute and silent under their afflictions: for certainly there are none who do not find the waters of affliction to grow daily upon them; if this be not so, what means the bleating of the Sheep, and the lowing of the Oxen? what means the daily sighs, groans, and complaints of Christians among us, if their troubles, like the waters in *Ezekiels* Sanctuary, be not still encreasing upon them? every day brings us tydings of new straights, new troubles, new losses, new losses, new trials, *&c.* 1 Sam. 15. 14. Ezek. 47. 1, 2, 20.

Thirdly, They are not so many as

as God might have exercised thee with; God could as easily exercise thee with ten, as with two, and with a hundred as with ten, and with a thousand as with a hundred; let thy afflictions be never so many, yet they are not so many as they might have been; had God either consulted with thy sins, with thy deserts, or with his own justice; there is no comparison between those afflictions that God hath inflicted upon thee, and those that he might have inflicted; thou hast not one burden of a thousand that God could have laid on, but he would not; therefore hold thy peace.

Lam.3.39. Luk.23.41

What are the number of Princes to the subjects that are under them? or what are the number of Generals, to the number of souldiers that are commanded by them? no more are thy afflictions to thy mercies.

Fourthly, Thy afflictions are not so many as thy mercies, nay they are not to be named in the day wherein thy mercies are spoken of; what are thy crosses to thy comforts, thy miseries to thy mercies, thy days of sickness to thy days of health, thy days of weakness to thy days of strength, thy

day

days of ſcarcity to thy days of plenty? and this is that the wiſe man would have us ſeriouſly to conſider, *Eccleſ.* 7.14. *In the day of adverſity conſider*, but what muſt we conſider? *that God hath ſet the one over againſt the other.* As God hath ſet winter and ſummer, night and day, fair weather and foul, one over againſt another: So let us ſet our preſent mercies over againſt our preſent troubles, and we ſhall preſently find that our mercies exceed our troubles, that they mightily over-ballance our preſent afflictions; therefore let us be ſilent, let us lay our hands upon our mouths.

Fifthly, If you caſt up a juſt and righteous account, you will find that they are not ſo many as the afflictions that have befallen other ſaints; have you reckoned up the afflictions that befel *Abraham*, *Jacob*, *Joſeph*, *Job*, *Aſaph*, *Heman*, the Prophets and Apoſtles? if you have, you will ſay that your afflictions

Read but the ten perſecutions, and thou wilt be full of this opinion.

flictions are no afflictions to those that have befallen them; their lives were filled up with sorrows and sufferings, but so are not yours; therefore kiss the Rod and be silent. It may be if thou lookest but upon thy relations, thy friends, thy neighbours, thou mayest find many whose afflictions for number and weight do much out-weigh thine; therefore be silent, murmur not, hold thy peace.

Isa. 53. read the whole ch.

Sixthly, Not so many as attended our Lord Jesus, whose whole life, from the Cradle to the Cross, was nothing but a life of sufferings. *Osorius* writing of the Sufferings of Christ, saith, that the Crown of Thorns bored his head with seventy two wounds. Many seventy two afflictions did Christ meet with whilst he was in this world; none can be ignorant of this, who have but read the New Testament; he is called a man of sorrows, his whole life was filled up with sorrows; when he was but a little

little past thirty years of age, sorrows, pains, troubles, oppositions, persecutions, had so worn him, that the *Jews* judged him towards fifty, *John* 8. 57. A man were as good compare the number of his bosome friends with the stars of Heaven, as compare his afflictions, and the afflictions of Christ together.

Seventhly, Muttering and murmuring will but adde to the number; when the Child is under the rod, his crying and fretting doth but add lash to lash, blow to blow: but of this enough before.

Eighthly and lastly, Though they be many, yet they are not so many as the joys, the pleasures, the delights that be at Christs right hand: as the pleasures of Heaven are matchless and endless, so they are numberless. *Augustine* speaking concerning what we can say of heaven, saith; that it is but a little drop of the Sea, and a little spark of the

Psal. 16. *ult.* Isa. 64. 4. 1 Cor. 2. 9.

August. de Triplici habitu, cap. 4.

great Furnace; those good things of eternal life, are so many, that they exceed number, so great, that they exceed measure, so precious, that they are above all estimation; *nec Christus, nec cœlum patitur hyperbolem*, neither Christ nor Heaven can be hyperbolized; for every affliction many thousand joys and delights will attend the Saints in a glorifyed estate; what will that life be, or rather what will not that life be, saith one (speaking of Heaven) since all good either is not at all, or is in such a life? Light which place cannot comprehend, Voices and Musick, which time cannot ravish away, Odours which are never dissipated, a Feast which is never consumed, a Blessing which eternity bestoweth, but eternity shall never see at an end; and let this suffice for answer to this fourth Objection.

Object. 5. *My afflictions are very great, how then can I hold my peace? though they were many, yet if they were*

were not great, I would be mute; but alas, they are very very great. Oh! how can I be silent under them? how can I now lay my hand upon my mouth?

To this I answer, First, Though they are great, yet they are not so great as thy sins, thy self being Judge; therefore hold thy peace, *Ezra* 9. 13. *And after all that is come upon us, for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve.* They that are under the sense and guilt of great sins, have cause to be silent under their greatest sufferings. Never complain that thy afflictions are great, till thou canst say that thy sins are not great; it is but justice that great afflictions should attend great sins; therefore be quiet; thy sins are like great Rocks, and mighty Mountains, but so are not thy afflictions; therefore lay thy hand upon thy mouth: the remembrance of great sins should cool and

Read Psal. 106. and Nehem. 9.

calm a mans spirit under his greatest troubles; and if the sense of thy great sins will not stop thy mouth, and silence thy heart, I know not what will.

Secondly, It may be they are not great, if you look upon them with Scripture-spectacles; flesh and bloud many times looks upon Mole-hills as Mountains, and scratches upon the hand as stabs at the heart; we make Elephants of Flies, and of little Pigmies we frame Giants: Carnal reason often looks upon troubles through false glasses. As there are some glasses that will make great things seem little, so there are others that will make little things seem great, and it may be that thou lookest upon thy afflictions through one of them. Look upon thy afflictions in the glass of the word, look upon them in a Scripture dress, and then they will be found to be but little; he that shall look into a Gospel glass, shall be able to say, heavy afflictions

1 Pet. 5. 10.

Isa. 54. 7, 8. ch. 26.20.

flictions are light, long afflictions are ſhort, bitter afflictions are ſweet, and great afflictions are little, 2 *Cor.* 4 16,17,18. It is good to make a judgment of your afflictions by a Goſpel light, and by a Goſpel Rule.

Artemon an Engineer, was afraid of his own ſhadow; men that look not upon their afflictions in a Scripture dreſs, will be afraid even of the ſhadow of trouble, they will cry out, no affliction to our affliction, no burden to our burden, no croſs to our croſs, no loſs to our loſs; but one look into a Goſpel-glaſs would make them change their note. The Lyon is not always ſo great nor ſo terrible as he is painted, neither are our troubles always ſo great as we fancy them to be: when *Hagars* bottle of water was ſpent, ſhe ſate down and fell a weeping, as if ſhe had been utterly undone, her proviſion and her patience, her bottle and her hope were both out together, but her affliction was not ſo great as Gen. 21. 17,18,19.

she imagined, for there was a well of water near, though for a time she saw it not: So many Christians, they eye the empty bottle, the cross, the burden that is at present upon them, and then they fall a weeping, a whining, a complaining, a repining, a murmuring as if they were utterly undone, and yet a well of water, a well of comfort, a well of refreshment, a well of deliverance is near, and their case no ways so sad, nor so bad as they imagine it to be.

Thirdly, The greater thy afflictions are, the nearer is deliverance to thee; when these waters rise high, then salvation comes upon the wing; when thy troubles are very great, then mercy will ride post to deliver thee, *Deut.* 32. 36. *For the Lord shall judge his people, and repent himself for his Servants; when he seeth that their power* (or hand) *is gone, and there is none shut up, and left.* *Israel* of old, and *England* of late years, hath often exne-

Scripture and History speaks fully to this head.

experienced this truth. Wine was neareſt, when the water-pots were filled with water up to the brim: So oftentimes mercy is neareſt, deliverance is neareſt, when our afflictions are at the higheſt, when a Chriſtian is brim full of troubles, then the wine of conſolation is at hand; therefore hold thy peace, murmur not, but ſit ſilent before the Lord. Joh 2. 1, 2, 3.

Fourthly, They are not great, if compared to the glory that ſhall be revealed, *Rom.* 8. 18. *For I reckon that the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us*, or upon us. The Apoſtle upon caſting up of his accounts, concludes, that all the pains, chains, troubles, trials, and torments that they meet with in this world, was not to be put in the ballance, with the glory of Heaven. As the Globe of the Earth, which after the Mathematicians account is many thouſands of miles 2 Cor. 4. 16, 17, 18.

in compass, yet being compared unto the greatness of the starry skies circumference is but a center, or a little prick: So the troubles, afflictions and sorrows of this life, in respect of eternal happiness and blessedness, are to be reputed as nothing, they are but as the prick of a pin to the starry Heavens; they that have heard most of the glory of Heaven, have not heard one quarter of that which the Saints shall find there; that glory is unconceivable, and unexpressible. *Augustine* in one of his Epistles hath this relation, that the very same day wherein *Jerom* died, he was in his study, and had got Pen, Ink, and Paper, to write something of the glory of Heaven to *Jerom*, and suddenly he saw a light breaking into his study, and a sweet smell that came unto him, and this voice he thought he heard: O *Augustine*! what doest thou? dost thou think to put the Sea into a little vessel? when the Heavens shall cease from their continual

tinual motion, then shalt thou be able to understand what the glory of Heaven is, and not before, except you come to feel it, as now I do. *Nicephorus* speaks of one *Agbarus* a great man, that (hearing so much of Christs fame, by reason of the miracles he wrought) sent a Painter to take his Picture, and that the Painter when he came was not able to do it, because of that radiancy and divine splendour which sate on Christs face; such is the splendour, the brightness, the glory, the happiness, and blessedness that is reserved for the Saints in Heaven, that had I all the tongues of men on earth, and all the excellencies of the Angels in Heaven, yet should I not be able to conceive, nor to express that vision of glory to you; it is best hastning thither, that we may feel and enjoy that which we shall never be able to declare. Eccles. Hist.

Fifthly, They are not great, if compared with the afflictions and

torments of such of the damned, who when they were in this world never sinned at so high a rate as thou hast done. Doubtless there are many now in Hell, who never sinned against such clear light as thou hast done, nor against such special love as thou hast done, nor against such choice means as thou hast done, nor against such precious mercies as thou hast done, nor against such singular remedies, as thou hast done; certainly, there are many now a roaring in everlasting burnings, who never sinned against such deep convictions of conscience as thou hast done, nor against such close and strong reasonings of the Spirit as thou hast done, nor against such free offers of mercy, and rich tenders of grace as thou hast done, nor against such sweet wooings, and multiplyed intreaties of a bleeding dying Saviour as thou hast done; therefore hold thy peace: What are thy afflictions, thy torments, to the torments of the damned, whose

1 Pet. 3. 18, 19, 20. Jude 6. 7. Mat. 10. 15. ch. 11. 23, 24.

Isa. 33. 14. The fire in hell, is like that stone in *Arcadia*, which being once kindled, could not be quenched.

whose torments are numberless, easeless, remediless, and endless, whose pains are without intermission or mitigation, who have weeping served in for the first course, and gnashing of teeth for the second, and the gnawing worm for the third, and intolerable pain for the fourth (yet the pain of the body is but the body of pain, the very soul of sorrow and pain, is the soul's sorrow and pain) and an everlasting alienation and separation from God for the fifth? Ah Christian! how canst thou seriously think on these things, and not lay thy hand upon thy mouth, when thou art under the greatest sufferings? thy sins have been far greater then many of theirs, and thy greatest afflictions are but a flea-bite to theirs; therefore be silent before the Lord.

Sixthly and lastly, If thy afflictions are so great, then what madness and folly will it be for thee to make them greater by murmuring?

muring? every act of murmuring will but adde load unto load, and burden to burden. The *Israelites* under great afflictions fell a murmuring, and their murmuring proved their utter ruine; as you may see in that, *Num.*14. Murmuring will but put God upon heating the Furnace seven times hotter; therefore hold thy peace. But of this I have spoken sufficiently already.

1 Cor. 10. 10.

Object. 6. *Oh! But my afflictions are greater than other mens afflictions are, and how then can I be silent? Oh! there is no affliction to my affliction, how can I hold my peace?*

I answer, First, It may be thy sins are greater than other mens sins; if thou hast sinned against more light, more love, more mercies, more experiences, more promises than others, no wonder if thy afflictions are greater than others; if this be thy case, thou hast more cause to be mute, than to mur-

Jer. 3. 6, --12.

murmur; and certainly, if thou doſt but ſeriouſly look into the black book of thy conſcience, thou wilt find greater ſins there than any thou canſt charge upon any perſon or perſons on earth; if thou ſhouldſt not, I think thou wouldeſt juſtly incur the cenſure which that ſoure Philoſopher paſt upon Grammarians, *viz.* That they were better acquainted with the evils of *Ulyſſes*, than with their own: Never complain that thy afflictions are greater than others, except thou canſt evidence that thy ſins are leſſer than others.

Diogenes apud Laertium. l. 6.

Secondly, It may be thou art under ſome preſent diſtemper, that diſ-enables thee to make a right judgment of the different dealings of God with thy ſelf and others: When the mind is diſtempered, and the brain troubled, many things ſeem to be that are not, and then little things ſeem very great. Oh! the ſtrange paſſions, the ſtrange imaginations, the ſtrange

Deut. 28. 28. Good men are ſometimes ſtrangely beſotted, and infatuated.

strange conclusions, that attend a distempered judgment.

I have read of a foolish Emperour, who to shew the greatness of his City, made shew of many Spiders; when the mind is disturbed, men many times say they know not what, and do they know not what; it may be when these clouds are blown over, and thy mind cleared, and thy judgment settled, thou wilt be of another opinion. The supplicant woman appealed from drunken King *Philip*, to sober King *Philip*; it is good to appeal from a distempered mind, to a clear composed mind, for that is the way to make a righteous judgment of all the righteous dispensations of God, both towards our selves, and towards others.

Nothing but strong vomits, strong purges, strong glisters will cure some.

Thirdly, It may be that the Lord sees that it is very needful, that thy afflictions should be greater than others, it may be thy heart is harder than other mens hearts, and prouder and stouter than other

mens

mens hearts; it may be thy heart is more impure than others, and more carnal than others, or else more passionate and moreworldly than others, or else more deceitful and more hypocritical than others, or else more cold and careless than others, or else more secure than others, or more formal and lukewarm than others; now if this be thy case, certainly God sees it very necessary for the breaking of thy hard heart, and the humbling of thy proud heart, and the cleansing of thy foul heart, and the spiritualising of thy carnal heart, *&c.* that thy afflictions should be greater than others; and therefore hold thy peace; where the disease is strong, the Physick must be strong, else the cure will never be wrought. God is a wise Physitian, and he would never give strong Physick, if weaker could effect the cure. *Isa.* 27. 8. The more rusty the iron is, the oftner we put it into the fire to purifie it; and the more crooked it is, the more blows, and the

Jer. 30. 11. ch. 46. 28.

the harder blows we give to straiten it: thou hast been long a gathering rust, and therefore if God deal thus with thee, thou hast no cause to complain.

Fourthly, Though thy afflictions are greater than this, and that particular mans afflictions, yet doubtless there are many thousands in the world, whose afflictions are greater than thine; Canst thou seriously consider the sore calamities and miseries that the devouring sword hath brought upon many thousand Christians in forreign parts, and say that thy afflictions are greater than theirs! surely no. *Pliny* in his natural history writeth, that the nature of the Basilisk is to kill all trees and shrubs it breaths upon, and to scorch and burn all herbs and grass it passeth over. Such are the dismal effects of war; the sword knows no difference between *Catholicks* and *Lutherans* (as once the Duke of *Medina Sidonia* said) betwixt the innocent and the

Lib. 8. *c.* 21

Read *Josephus*, and the History of the *Bohemian* persecution.

the guilty, betwixt young and old, betwixt bond and free, betwixt male and female, betwixt the precious and the vile, the godly and the prophane, betwixt the Prince and the subject, betwixt the noble man and the beggar; the sword eats the flesh, and drinks the blood of all sorts and sexes, without putting any difference betwixt one or the other. The poor Protestants under the Duke of *Savoy*, and those in *Poland*, *Denmark*, *Germany*, and several other parts, have found it so; many of their wounds are not healed to this day. Who can retain in his fresh and bleeding memory, the dreadful work that the sword of War hath made in this Nation, and not say, Surely many thousands have been greater sufferers than my self; they have resisted unto blood, but so have not I? *Heb.* 12.4. But

Fifthly, As thy afflictions are greater than other mens, so it may be thy mercies are greater than other

ther mens mercies, and if so, thou hast no cause but to hold thy peace; as *Jobs* afflictions were greater than other mens, so his mercies were greater than other mens, and *Job* wisely sets one against another, and then lays his hand upon his mouth. It may be thou hast had more health than others, and more strength than others, and more prosperity than others, and more smiling providences than others, and more good days than others, and more sweet and comfortable relations than others: And if this be thy case, thou hast much cause to be mute, thou hast no cause to murmur; if now thy winter nights be longer than others, remember thy summer days have formerly been longer than others; and therefore hold thy peace. But

Job 1.

Sixthly and lastly, By great afflictions the Lord may greaten thy graces, and greaten thy name and fame in the world; by *Jobs* great af-

James 5. 10, 11.

afflictions, God did greaten his faith, and greaten his patience, and greaten his integrity, and greaten his wisdome and knowledge, and greaten his experience, and greaten his name and fame in the world, as you all know that have but read his book. Bonds and afflictions waited on *Paul* in every City; his afflictions and sufferings were very great, but by them the Lord greatned his spirit, his zeal, his courage, his confidence, his resolution, and his name and fame, both among sinners and Saints. Certainly, if thou art dear to Christ, he will greaten thee in spirituals, by all the great afflictions that are upon thee; he will raise thy faith, and inflame thy love, and quicken thy hope, and brighten thy zeal, and perfect thy patience, and perfume thy name, and make it like a precious oyntment; like a precious oyntment poured forth; so that good men shall say, and bad men shall say, Lo, here is a Christian indeed, here is a man more worth

Act. 20. 13.
2 Cor. 11.

Pro. 22. 1.
Eccles. 7. 1.

worth than the gold of *Ophir*; therefore hold thy peace, though thy afflictions are greater than others.

Object. 7. *I would be silent, but my outward affliction is attended with sore temptations; God hath not only outwardly afflicted me, but Satan is let loose to buffet me; and therefore how can I be silent? how can I hold my peace, now I am fallen under manifold temptations?* To this I answer.

First, No man is the less beloved because he is tempted, nay, those that God loves best, are usually tempted most; witness, *David*, *Job*, *Joshuah*, *Peter*, *Paul*, yea, Christ himself, who as he was beloved above all others; so he was tempted above all others; he was tempted to question his Sonship, he was tempted to the worst Idolatry, even to worship the Devil himself; to the greatest infidelity, to distrust his Fathers providence, and to use

Eph. 6. 12.

Mat. 4.

un-

unlawful means for neceſſary ſupplies; and to ſelf-murder, *Caſt thy ſelf down*, &c. Thoſe that were once glorious on earth, and are now triumphing in Heaven, have been ſorely tempted and aſſaulted; it is as natural and common for the choiceſt Saints to be tempted, as it is for the Sun to ſhine, the Bird to flye, the Fire to burn. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voice, becauſe theſe are natural to them; no more ſhould Saints of their temptations, becauſe they are natural to them. Our whole life, ſaith *Auſtin*, is nothing but a tentation; the beſt men have been worſt tempted; therefore hold thy peace.

I am without ſet upon by all the world and within, by the Devil and all his Angels, ſaith *Luth.*

Secondly, Temptations reſiſted & bewailed, will never hurt you, nor harm you; diſtaſted temptations ſeldom or never prevail; ſo long as the ſoul diſtaſtes them, and the Will remains firmly averſe againſt them, they can do no hurt; ſo long

He that can say, when he is tempted as that young convert, *ego non sum ego*, is happy enough under all his temptations.

long as the language of the soul is, *Get thee behind me Satan*, Mat. 16. the soul is safe; it is not Satans tempting, but my assenting, it is not his enticing, but my yielding that mischiefs me; temptations may be troubles to my mind, but they are not sins upon my soul whilst I am in arms against them; if thy heart trembles, and thy flesh quakes when Satan tempts, thy condition is good enough; if Satans temptations be thy greatest afflictions, his temptations shall never worsen thee, nor harm thee; and therefore if this be thy case, hold thy peace.

Heb. 2. 17, 18.

Thirdly, Temptations are rather hopeful evidences that thy estate is good, that thou art dear to God, and that it shall go well with thee for ever, than otherwise. God had but one Son without corruption, but he had none without temptation. Pirats make the fiercest assaults upon those vessels that are most richly laden: So doth Satan

run upon those souls that are most richly laden with the treasures of grace, with the riches of glory. Pirats let empty vessels pass and repass, without assaulting them: so doth Satan let souls that are empty of God, of Christ, of the Spirit, of Grace, pass and repass without tempting or assaulting of them. When nothing will satisfie the soul but a full departure out of *Egypt*, from the bondage and slavery of sin, and that the soul is firmly resolved upon a march for *Canaan*, then Satan *Pharaoh*-like, will furiously pursue after the soul with Horses and Chariots, that is, with a whole Army of Temptations. Well, a tempted soul, when it is worst with him, may safely argue thus, If God were not my friend, Satan would not be so much my enemy; if there were not something of God within me, Satan would never make such attempts to storm me; if the love of God were not set upon me, Satan would never shoot so many fiery

Exod. 14. 9.

Israel going into *Egypt*, had no opposition, but travelling into *Canaan*, they were never free.

fiery darts to wound me; if the heart of God were not towards me, the hand of Satan would not be so strong against me. When *Beza* was tempted, he made this Answer, Whatsoever I was, Satan, I am now in Christ a new Creature, and that is it which troubles thee; I might have so continued long enough ere thou wouldest have vexed at it, but now I see thou dost envy me the grace of my Saviour. Satans malice to tempt, is no sufficient ground for a Christian to dispute Gods love upon, if it were, there is no Saint on earth that should quietly possess divine favour, a week, a day, an hour. The Jaylor is quier, when his prisoner is in bolts, but if he be escaped, then he pursues him with hue and cry; you know how to apply it. Men hate not the picture of a Toad, the Wolf flies not upon a painted Sheep; no more doth Satan upon those he hath in chains; therefore hold thy peace, though thou art inwardly tempted, as well

well as outwardly afflicted.

Fourthly, Whilst Satan is tempting of thee, Christ in the Court of glory is interceding for thee, *Luk.* 22.31,32. *And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not*: Satan would fain have been shaking of him up and down, as wheat is shaken in a sieve; but Christs intercession frustrates Satans designed temptations: when ever Satan stands at our elbow to tempt us, Christ stands at his Fathers to intercede for us, *Heb.* 7. 25. *He ever lives to make intercession.* Some of the learned think, that Christ intercedes only by vertue of his merits; others think, that it is done only with his mouth; probably it may be done both ways, the rather because he hath a tongue (as also a whole glorified body) in Heaven: & is it likely that that mouth which pleaded so much for us on earth, should be

Rom. 8. 34. 1 Joh. 2. 1, 2. Zach. 3.1, 2,3.

Joh. 17.

altogether ſilent for us in Heaven? Chriſt is a perſon of higheſt honour, he is the greateſt favourite in the Court of Heaven, he always ſtands betwixt us and danger; if there be any evil plotted or deſigned againſt us by Satan (the great accuſer of the brethren) he foreſees it, and by his interceſſion prevents it. When Satan puts in his pleas, and commences ſute upon ſute againſt us, Chriſt ſtill undertakes our cauſe, he anſwers all his pleas, and non-ſutes Satan at every turn, and in deſpite of Hell he keeps us up in divine favour; when Satan pleads, Lord, here are ſuch and ſuch ſins that thy children have committed, and here are ſuch and ſuch duties that they have omitted, and here are ſuch and ſuch mercies that they have not improved, and here are ſuch and ſuch ordinances that they have ſlighted, and here are ſuch and ſuch motions of the Spirit, that they have quenched: divine Juſtice anſwers, All this is true; but Chriſt hath appeared on

their behalf, he hath pleaded their cauſe, he hath fully and fairly anſwered whatever hath been objected, and given compleat ſatisfaction to the utmoſt farthing: So that there is no accuſation nor condemnation that can ſtand in force againſt them; upon which accoun the Apoſtle triumphs in that, *Rom.* 8. 34. *Who is he that condemneth? it is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh intercеſſion for us.* Chriſts interceſſion ſhould be the ſouls Anchor-hold in time of temptation; in the day of thy temptation thou needeſt not be diſturbed nor diſquieted, but in peace and patience poſſeſs thine own ſoul, conſidering what a friend thou haſt in the Court of glory, and how he is moſt active for thee, when Satan is moſt buſie in tempting of thee.

Saith Chriſt, Lord, here is wiſdom for their folly, humility for their pride, heavenlineſs for their earthlineſs, holineſs for their wickedneſs, &c.

Fifthly and laſtly, All temptations that the Saints meet with, ſhall work much for their good;

they shall be much for their gain; the profit and advantage that will redound to tempted souls by all their temptations, is very great; now this will appear to be a most certain truth, by an induction of particulars, thus:

Rom. 8. 28 Jam. 1. 12.

First, By temptations God multiplies and encreases his childrens spiritual experiences; the increase of which, is better than the increase of gold; in the school of temptation God gives his children the greatest experience of his power supporting them, of his word comforting of them, of his mercy warming of them, of his wisdom counselling of them, of his faithfulness joying of them, and of his grace strengthening of them, 2 *Cor.* 12. 9. *My grace shall be sufficient for thee.* *Paul* never experienced so deeply what Almighty power was, what the everlasting arms of mercy were, and what infinite grace and goodness was, as when he was under the buffetings of Satan.

Rom. 5. 3, 4. Frequent engagements add to the Souldiers skill, and much increase his experiences.

Second-

Secondly, All their temptations shall be physical, their temptations shall be happy preventions of great abominations, 2 *Cor.* 12. 7. *Lest I should be exalted, lest I should be exalted,* it is twice in that one verse, he begins with it, and he ends with it; if he had not been buffeted, he might have been more highly exalted in his own conceit, than he was before in his extacy. Ah tempted souls! you say you are naught, very naught; but had it not been for the school of temptation, you might have been stark naught before this time; you say you are sick, you are even sick to death, why your sickness had before this time killed you, had not temptations been physical to you; you are bad under temptation, but doubtless you would have been much worse, had not God made temptation a diet-drink to you.

Those souldiers that are most in fighting, are least in sinning, and most free from diseases.

Thirdly, Temptation shall much promote the exercise of

grace, as the spring in the watch sets all the wheels a going; and as *Solomons* vertuous woman set all her maidens to work: so temptation sets faith on work, and love on work, and repentance on work, and hope on work, and holy fear on work, and godly sorrows on work. As the wind sets the Mill at work, so the wind of temptation sets the graces of the Saints a going; now faith runs to Christ, now it hugs a promise, now it pleads the blood of Christ, now it looks to the recompence of reward, now it takes the sword of the spirit, *&c.* now love cleaves to Christ, now love hangs upon Christ, now love will fight it out to the death for Christ; now hope flies to the horns of the Sanctuary, now hope puts on her helmet, now hope casts her anchor upon that within the veil, *&c.* Grace is never more acted, than when a Christian is most tempted. Satan made a bow of *Jobs* wife (of his rib, as *Chrysostome* speaks) and shot a tentation by her at *Job*, think-

Pro. 30. 10,--*ult:* 1 Pet. 1. 6, 7.

Tapers burn clearest in the dark.

Cant. 3. 6, 7.

Heb. 6. 19.

thinking to have ſhot him to the heart, *curſe God and dye*, but the activity of *Jobs* graces was a breaſt-plate that made him temptation-proof; the Devil tempting *Bonaventure*, told him he was a reprobate, and therefore perſwaded him to drink in the preſent pleaſures of this life (for ſaith he) thou art excluded from the future joys with God in Heaven (*Bonaventures* graces being active) he anſwers, no, not ſo Satan, if I muſt not enjoy God after this life, let me enjoy him as much as I can in this life.

Fourthly, By temptations the Lord will make you the more ſerviceable and uſeful to others; none ſo fit and able to relieve tempted ſouls, to ſympathize with tempted ſouls, to ſuccour tempted ſouls, to counſel tempted ſouls, to pity tempted ſouls, to ſupport tempted ſouls, to bear with tempted ſouls, and to comfort tempted ſouls, as thoſe who have been in the ſchool

The skilfulleſt commanders and leaders are of greateſt ſervice and uſe to the ſouldiers.

of temptations, 2 *Cor.*1.3,4. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* By temptations God trains up his servants, and fits and capacitates them to succour and shelter their fellow-brethren. One tempted Christian, saith *Luther*, is more profitable and useful to other Christians, than an hundred (I may adde, than a thousand) that have not known the depths of Satan, that have not been in the school of temptation; he that is Master of Arts in the school of temptation, hath learned an Art to comfort, to succour, and gently to handle tempted and distressed souls, infinitely beyond what all humane Arts can reach unto; no Doctor to him that hath been a Doctor in the school of temptation, all other Doctors are but illiterate dunces to him.

Luther in Gen. 27. Rev.2.24.

Fifthly,

Fifthly, It is an honour to the Saints to be tempted, and in the issue to have an honourable conquest over the tempter. It was a great honour to *David*, that he should be put to fight hand to hand with *Goliah*, and in the issue to overcome him; but it was a farre greater honour to *Job* and *Paul*, that they should be put to combate in the open field with Satan himself, and in the close to gain a famous conquest over him, as they did: It was a very great honour to *David's* three mighty men, that in jeopardy of their lives they brake thorow the host of the Philistines, to bring water to *David* out of the well of *Bethlehem*, and did effect it in spite of all the strength, and power of their enemies, though it were to the extreamest hazard of their blood and lives; but it is a far greater honour to the Saints, to be furnished with a spirit of strength, courage, and valour, to break thorow an army of temptations, and in the close, to tri-

1 Sam. 17

Job 1. 2 Cor. 12 7,8,9, 10.

2 Sam. 23. 13,--18.

Rom. 8. 35,--ult. 1 John 1. 3, 4.

umph over them; and yet this honour have all the Saints, 1 *Cor.* 10. 13. *But God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.* Rom. 16. 20. *And the God of peace shall tread Satan under your feet shortly.* 1 Joh. 2. 13, 14. *I write unto you Fathers, because ye have known him that is from the beginning; I write unto you young men, because you have overcome the wicked one; I write unto you children, because ye have known the Father; I have written unto you Fathers, because ye have known him that is from the beginning; I have written unto you young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.* 1 Joh. 5. 18. *We know that whosoever is born of God sinneth not,* (that is, *that sin that is unto death,* ver. 16. nor he sinneth not as other men do, delightfully, greedily, customarily, resolvedly, impenitently, &c.) *but he that is begotten*

gotten of God keepeth himself, and that wicked one toucheth him not. The glorious victory that the people of God had over *Pharaoh*, & his great host, was a figure of the glorious victory that the Saints shall obtain over Satan and his instruments, which is clear from that, *Rev.* 15.3. Where we have the song of *Moses*, and of the Lamb; but why the song of *Moses*, and of the Lamb? but to hint this to us, that the overthrow of *Pharaoh* was a figure of the overthrow of Satan, and the tryumphal song of *Moses* was a figure of that song which the Saints shall sing for their overthrow of Satan. As certainly as *Israel* overcame *Pharaoh*, so certainly shall every true *Israelite* overcome Satan. The *Romans* were worsted in many fights, but were never overcome in a set war, at the long run they overcame all their enemies; though a Christian may be worsted by Satan in some particular skirmishes, yet at the long run he is sure of an honourable conquest. Gods puts a great deal

Exod. 14.

deal of honour upon a poor soul, when he brings him into the open field to fight it out with Satan; by fighting he overcomes, he gains the victory, he triumphs over Satan, and leads captivity captive. *Augustine* gives this reason why God permitted *Adam* at first to be tempted, *viz.* that he might have had the more glory in resisting and withstanding Satans temptation; it is the glory of a Christian to be made strong to resist, and to have his resistance crowned with a happy conquest.

Sixthly, By Temptations the Lord will make his people more frequent and more abundant in the work of Prayer; every temptation proves a strong alarm to prayer. When *Paul* was in the school of temptation, he prayed thrice, that is, often; days of temptation, are days of great supplication. Christians usually pray most, when they are tempted most; they are most busie with God,

2 Cor. 12. 8, 9.

God, when Satan is most busie with them; a Christian is most upon his knees, when Satan stands most at his elbow.

Augustine was a man much tempted, and a man much in prayer; holy prayer, saith he, is a shelter to the soul, a sacrifice to God, and a scourge to the Devil.

So *Bernard, Basil, Gorgonia, Trucilla, James, Jacob, Daniel.*

Luther was a man under manifold temptations, and a man much in prayer; he is said to have spent three hours every day in prayer; he used to say, that prayer was the best book in his study.

Chrysostome was much in the school of temptation, and delighted much in prayer; Oh! saith he, it is more bitter than death, to be spoiled of prayer, and hereupon (as he observes) *Daniel* chose rather to run the hazard of his life, than to lose his prayer. But

Seventhly, By temptations the Lord will make his people more and more conformable to the Image of his Son. Christ was much tempt-

Luke 4.

tempted, he was often in the School of temptation, and the more a Christian is tempted, the more into the likeneſs of Christ he will be transformed; of all men in the world, tempted ſouls do moſt reſemble Christ to the life, in meekneſs, lowlineſs, holineſs, heavenlineſs, *&c.* The Image of Christ is moſt fairly ſtampt upon tempted ſouls; tempted ſouls are much in looking up to Jeſus, and every gracious look upon Christ changes the ſoul more and more, into the Image of Christ; tempted ſouls experience much of the ſuccourings of Christ, and the more they experience the ſweet of the ſuccorings of Christ, the more they grow up into the likeneſs of Christ; temptations are the tools by which the father of Spirits doth more and more carve, form, and faſhion his precious Saints into the ſimilitude and likeneſs of his deareſt Son.

Heb. 12. 1, 2. 2 Cor. 3. 18. Heb. 2. 17, 18.

Eighthly and laſtly, (Take many things in one) God by temptations

tions makes sin more hateful, and the world less delightful, and relations less hurtful: by temptations God discovers to us our own weakness, and the creatures insufficiency in the hour of temptation to help us, or succour us; by temptations God will brighten our Christian Armour, and make us stand more upon our Christian watch, and keep us closer to a succouring Christ; by temptations the Lord will make his Ordinances to be more highly prized, and Heaven to be more earnestly desired. Now, seeing that temptations shall work so eminently for the Saints good, why should not Christians be mute and silent? why should they not hold their peace, and lay their hands upon their mouths, though their afflictions are attended with great temptations?

1 Pet. 5. 8.

Ephes. 6. 10,--18.

2 Cor. 5. 1, 2, 3.

Object. 8. *Oh! But God hath deserted me, he hath forsaken me, and he that should comfort my soul stands afar off; how can I be silent?*

the

the Lord hath hid his face from me? clouds are gathered about me; God hath turned his back upon me, how can I hold my peace? supposing that the desertion is real, and not in appearance only as sometimes it falls out: I answer.

First, It hath been the common lot, portion, and condition of the choicest Saints in this world, to be deserted and forsaken of God, *Psa.* 30.6,7. *Psal.* 77. and 88. *Job* 23.8,9. *Cant.* 3.1,2 3 4 *ch.* 5.6,7. *Isa.* 8.17. *Micah* 7. 7,8,9. If God deals no worse with thee, than he hath dealt with his most bosom friends, with his choicest Jewels, thou hast no reason to complain. But

Secondly, Gods forsaking of thee, is only partial, it is not total; God may forsake his people in part, but he never wholly forsakes them; he may forsake them in respect of his quickning presence, and in respect of his comforting presence, but he never forsakes them in respect of his supporting

Psal. 9.4. Gen. 49. 23, 24.

porting presence, 2 *Cor.* 12.9. *My grace is sufficient for thee, for my strength is made perfect in weakness.* Psal. 73. 23, 24. *The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.* Gods supporting hand of Grace is still under his people, *Psa.* 63. 8. *My soul followeth hard after thee; thy right hand upholdeth me.* Christ hath always one hand to uphold his people, and another hand to embrace them, *Cant.* 2. 16. The everlasting arms of God are always underneath his people, *Deut.* 33. 27. And this the Saints have always found; witness, *David, Heman, Asaph, Job,* &c.

As the Nurse upholds the little child, &c.

Geographers write, that the City of *Syracuse* in *Sicily*, is so curiously situated, that the Sun is never out of sight: though the Children of God sometimes are under some clouds of afflictions, yet the Sun of Mercy, the Sun of Righteousness, is never quite out of sight. But Third-

Thirdly, Though God hath forsaken thee, yet his love abides, and continues constant to thee; he loves thee with an everlasting love, *Jer.*31.3. *where he loves, he loves to the end*, Joh.13.1. Isa.49.14,15, 16. *But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.* But was not *Zion* mistaken? yes, *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.* Look as persons engrave the mark, name, or picture of those whom they dearly love, and entirely affect, upon some stone that they wear at their breasts, or upon some Ring that they wear on their finger: So, had God engraven *Zion* upon the palms of his hands, she was still in his eye, and always dear to his heart, though she thought not so. As *Josephs* heart was full of love to his brethren, even then when he spake

The very Heathen hath observed, that God doth not love his children with a weak affection, but with a strong masculine love. *Seneca.*

Gen. 41.

ake roughly to them, and with-
rew himſelf from them, (for he
is fain to go aſide, and eaſe his
eart by weeping) ſo the heart of
God is full of love to his people,
even then when he ſeems to be
moſt diſpleaſed with them, and to
turn his back upon them; though
Gods diſpenſations may be chang-
able towards his people, yet his
gracious diſpoſition is unchang-
able towards them. When God Mal.3.6.
puts the blackeſt veil of all upon
his face, yet then his heart is full of
love to his people, then his bowels
are yearning towards them, *Jer.*
31.18, 19, 20. *Is Ephraim my dear*
Son? is he a pleaſant Child? for
ſince I ſpake againſt him, I do ear-
neſtly remember him ſtill; therefore
my bowels are troubled for him: I
will ſurely have mercy upon him,
ſaith the Lord. The Mothers bowels
cannot more yearn after the tender
babe, than God doth after his di- Exod. 2.
ſtreſſed ones. As *Moſes* his Mo-
ther, when ſhe had put him into
the Ark of Bull-ruſhes, wept to ſee
the

the babe weep, and when she was turned from him, she could not but cast a weeping eye of love towards him: so when God turns aside from his people, yet he cannot but cast an eye of love towards them, *Hos.* 11. 8. *How shall I give thee up, O Ephraim?* &c. Here are four several hows in the Text, the like not to be found in the whole book of God. I am even at a stand, justice calls for vengeance, but mercy interposeth; my bowels yern, my heart melts; Oh! how shall I give thee up? O! I cannot give thee up, I will not give thee up. Gods love is always like himself, unchangeable, his love is everlasting, it's a love that never decays, nor waxes cold, it is like the stone *Albestos*, of which *Solinus* writes, that being once hot, it can never be cooled again.

Fourthly, Though the Lord hath hid his face from thee, yet certainly thou hast his secret presence with thee. God is present, when

hen he is ſeemingly abſent. *The Pſal. 23. 4.*
d was in this place, and I knew Pſal. 139.
not, ſaith *Jacob*. The Sun many *Gen. 28. 1.*
mes ſhines when we do not ſee it,
d the Husband is many times in
e houſe when the wife doth not
ow it. God is in thy houſe,
is in thy heart, though thou ſeeſt
m not, thou feeleſt him not,
ough thou hearеſt him not, *Heb.*
5. I will never leave thee nor for-
ke thee; or as it may be rendred
cording to the Greek, *I will not*
leave thee, neither will I not not
ſake thee. Art thou not now
awn out to prize God, and Chriſt
d his love, above all the world?
es; art thou not now drawn out
give the Lord many a ſecret vi- *Cant. 2.*
, in a corner behind the door, in *14.*
me dark hole where none can ſee
ee, nor hear thee, but the Lord?
es; are there not ſtrong breathings *Pſal. 42. 1,*
nrings, and longings after a clea- *2, 3.*
r viſion of God, and after a ful- *Pſal. 63.*
r fruition of God? yes; art thou *1, 2, 3.*
ot more affected and afflicted
ith the with-drawings of Chriſt,
than

than thou art with the greatest afflictions that ever befel thee? yes, *Austin* upon that answer of God to *Moses, thou canst not see my face, and live*, makes this quick and sweet reply, *then Lord let me dye, that I may see thy face.* Dost thou not often tell God, that there is no punishment to the punishment of loss and no hell to that of being forsaken of God? yes, dost thou not find a secret power in thy soul, drawing thee forth to struggle with God, to lay hold on God, and patiently to wait on God, till he shall return unto thee, and lift up the light of his countenance upon thee? yes: well then, thou mayest be confident, that thou hast a secret and blessed presence of God with thee, though God in regard of his comfortable presence may be departed from thee; nothing below a secret presence of God, with a mans spirit, will keep him waiking and working till the Sun of Righteousness shines upon him. If any vain persons should put that deriding question

Cant. 5. 6.

Exod. 33. 6, 7.

Psal. 30. 6, 7.

Mal. 4. 2.

estion to thee, where is thy God? ou mayest safely and boldly an- er them, my God is here, he is gh me, he is round about me, t, he is in the midst of me, *Zeph.* 3. 17. *The Lord thy God in the idst of thee is mighty, he will save, will rejoyce over thee with joy, he ill rest in his love, he will joy over ee with singing.* The bush, which as a type of the Church, consumed ot all the while it burned with re, because God was in the midst f it. It is no Argument, that Christ is not in the Ship, because empests and storms arise.

Fifthly, Though God be gone, et he will return again; though our Sun be now set in a Cloud, et it will rise again; though sor- ow may abide for a night, yet joy omes in the morning. A Chri- ians mourning shall last but till orning, *Mic* 7. 19. *He will turn gain, he will have compassion upon us.* Cant. 3. 4. *It was but a little hat I passed from them, but I found him*

Isa. 17. 14. Psal. 30. 5. Psal. 40. 1, 2, 3. Psal. 5. 11. Psal. 42. 5, 8, 9, 11.

him whom my soul loveth; I held him and I would not let him go, &c. Psal. 94. 19. *In the multitude of my thoughts within me, thy comforts delight my soul.* Isa. 54. 7, 8, 10. *For a moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer; for the mountains shall depart, & the hills be removed, but my kindness shall not depart from thee; neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee.* God will not suffer his whole displeasure to arise upon his people, neither will he forsake them totally, or finally; the Saints shall taste but some sips of the Cup of Gods Wrath, sinners shall drink the Dregs; their storm shall end in a calm, & their winter night shall be turned into a summers day. There was a woman who was thirteen years under desertion, which was so vehement, that for the most part of

of her time, ſhe was fain to keep her bed through weakneſs: A godly Miniſter, who was affected with her condition, went to comfort her, and to pray with her; but when he came and offered to do it, ſhe ſhrieked out, utterly refuſing and forbidding him to pray with her, for ſaid ſhe, I have too many abuſed mercies to anſwer for already; yet he would not be put off, but prayed by her, and ſo prevailed with God on her behalf, that the next morning ſhe was deliver'd from all her fears, and had ſuch exceeding joy, that the like hath rarely been heard of; the Lord that had been long withdrawn from her, returned at length in a way of ſingular mercy to her. There was another precious woman, who was ſeveral years deſerted, and hearing a precious godly Miniſter Preach, ſhe of a ſudden fell down overwhelmed with joy, crying out, O he is come whom my ſoul loveth! and for divers days after ſhe was filled with ſuch exceeding joys,

So Mris. *Honeywood*, Mris. *Katherine Ereterg*, and divers others.

O and

and had such gracious and singular raviſhing expreſſions, ſo fluently coming from her, that many came to hear the rare manifeſtations of Gods grace in her; the loweſt of her pious expreſſions did exceed the higheſt that ever the Miniſter had read in the book of Martyrs. But

Sixthly and laſtly, Gods deſerting, Gods forſaking of his people, ſhall many ways work for their good. As

First, God by withdrawing from his people, will prepare and fit them for greater refreſhings, manifeſtations and conſolations, *Pſal.* 71. 11, 20, 21. *Saying, God hath forſaken him, perſecute and take him for there is none to deliver him.* But ſhall this forlorn condition work for his good? yes; *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt encreaſe my greatneſs.*

riatneſs, and comfort me on every ſide. When *Joſephs* brethren were in their greateſt diſtreſs, then *Joſeph* makes known himſelf moſt fully to them; ſo doth Chriſt our ſpiritual *Joſeph* to his people. *Hudſon* the Martyr, deſerted at the ſtake, went from under his chain, and having prayed earneſtly, was comforted immediately, and ſuffered valiantly. Gen. 45. 1, 2, 3, 4.

2. By Gods withdrawing from his people, he prevents his peoples withdrawing from him; and ſo by an affliction he prevents ſin: for God to withdraw from me is but my affliction, but for me to withdraw from God, that is my ſin: and therefore it were better for me that God ſhould withdraw a thouſand times from me, than that I ſhould once withdraw from God: God therefore forſakes us, that we may not forſake our God: God ſometimes hides himſelf, that we may cleave the cloſer to him, and cling the faſter upon him. As the Heb. 10. 38, 39. Chriſt the Captain of our ſalvation will execute Martial Law upon all that withdraw from their colours, &c.

Mother hides her self from the child for a time, that the child may cleave the closer, and hang the faster upon her all the day long. God sometimes hid himself from *David*, Psal. 30. 7. *Thou didst hide thy face, and I was troubled*, I was all-a-mort; well, and is that all? no, *ver.* 8. *I cryed to thee, O Lord, and unto the Lord I made supplication.* Now he crys louder, and cleaves closer to God than ever; so in that, *Psal.* 63. 1, 2. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen thee in thy Sanctuary.* Well, and how do these withdrawings of God work? why this you may see in *verse* 8. *My soul followeth hard after thee*, or as the Hebrew reads it, *my soul cleaveth after thee*; look as the husband cleaves to his wife, so doth my soul cleave to the Lord; the Psalmist now follows God even hard at heels, as we say. But

Gen. 2. 24.

Third

Thirdly, The Lord by withdrawing from his people, will inhance and raise the price, and commend the worth, excellency, sweetness and usefulness of several precious promises, which otherwise would be but as dry breasts, and as useless weapons to the soul. As that, *Mic.* 7. 18, 19. *He will turn again, he will have compassion upon us, &c.* and that, *Isa.* 54. 7, 8. but now opened; and that, *Heb.* 13. 5, 6. and that, *Hab.* 2. 3. and that, *Psal.* 5. 12. *For thou Lord, wilt bless the Righteous; with favour thou wilt compass him* (or crown him) *as with a shield*; the Lord will compass the Righteous about with his favour, as the crown compasses about the head, as the Hebrew imports; and that, *Psal.* 112. 4. *Unto the upright there ariseth light in darkness; he is gracious and full of compassion, and righteous.* And that, *Ier.* 31. 37. *Thus saith the Lord, if Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed*

2 Pet. 1. 4.

And that, John 14. 21, 23 and that, 1 Sam. 12. 20. Isa. 60. 19,--*ult.*

of Israel, for all that they have done, saith the Lord. As sure as Heaven cannot be measured, nor the foundations of the earth searched by the skill or power of any mortal man; so sure and certain it is, that God will not utterly cast off his people, no not for all the evil that they have done; now at what a rate doth a deserted soul value these precious promises? well, saith he, these promises are sweeter than the honey or the honey-comb, they are more precious than gold, than fine gold, than much gold, than all the gold in the world; I prefer them before my food, before my delightful food yea before my necessary food, before my appointed portion. As *Alexander* laid up *Homers Iliads* in a Cabinet embroydered with gold and pearls; so deserted souls will lay up these precious promises in the Cabinet of their hearts, as the choicest treasure the world affords. Dolphins, they say, love musick, so do deserted souls the musick of the promises. That promise, 1 *Tim.* 1. 15.

Psal. 119. 103. 72. v. Psal. 19. 10. Pro. 8. 11. Job 23. 12

15. was musick to *Bilny* the Martyr; and that promise, *John* 10. 29. was musick to *Ursine*; and that promise, *Isa.* 57. 15. was musick to another; and that promise, *Isa.* 26. 3. was musick to another; and that to another, *Mat.* 11. 28, &c. Promises that are suited to a deserted mans condition, make the sweetest musick in his ear, and are the most soveraign cordials to bear up the spirits, that God can give, or Heaven afford, or the soul desire, *Deut.* 32. 13. *He made him to ride on the high places of the earth, that he might eat the fruits of the field; and he made him to suck honey out of the rock, and oyl out of the flinty rock.* Ah the honey, the oyl that deserted souls suck out of such promises that speak home and close to their conditions!

Fourthly, By Gods hiding his face, and withdrawing himself from thee, thou wilt be enabled more feelingly, and more experimentally to sympathize with o- Heb. 5. 2.

thers, and to have compassion on others that are or may be in the dark, and forsaken of God, as now thou art, *Heb.* 13. 2. *Remember them that are in bonds, as bound with them; and them which suffer adversity, as being your selves also in the body.* It is observed of the Bees, that when one is sick, they all mourn; and of the Sheep, that if one of them be faint, the rest of the flock will stand betwixt it and the Sun, until it be revived; in the natural body, if one member grieve, and is in pain, all suffer with it; when a thorn is got into the foot, how doth the back bow, and the eyes pry, and the hands go to pluck the thorn out: none so compassionate towards deserted souls, as those who have been deserted and forsaken of God themselves. Oh! they know what an evil & a bitter thing it is to be left and forsaken of God; and therefore their bowels, their compassions run out much to such, yea most to such; they know that there is no affliction, no

Plin. Nat. Hist. lib. 11 *cap.* 17.

no misery, no hell, to that of being forsaken of God.

Anaxagoras seeing himself old, and forsaken of the world, laid himself down, and covered his head close, determining to starve himself to death with hunger; but alas! what is it to be forsaken of the world, to a mans being forsaken of God? were there as many worlds, as there be men in the world, a man were better be forsaken by them all, than to be forsaken of God. There is a great truth in that saying of *Chrysostome*, *viz.* That the torments of a thousand hells, if there were so many, come far short of this one, to wit, to be turned out of Gods presence with a *non novi vos*, I know you not, *Mat.* 7. 23. The schools have long since concluded, that *pœna sensus*, the pain of sense, is far greater than *pœna damni*, the pain of loss: what a grief was it to *Absalom* to see the Kings face clouded? and how sadly was *Eli* and his daughter affected with the loss of the Ark,

Plutarch.

Chrysost. ad Pop. Antioch. Hom. 47. *& in Mat. Hom.* 24.

which was but a testimony of Gods presence? but Oh how much more is a Christian affected and afflicted with the loss of the face and favour of God? the remembrance of which makes his heart to melt, and his bowels to yearn towards those whose Sun is set in a cloud.

Fifthly, Hereby the Lord will teach his people to set a higher price upon his face and favour, when they come to enjoy it, *Cant.* 3. 4. *It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and I would not let him go,* &c. No man sets so high a price upon Christ, as he that hath lost him, and found him again. Jesus in the *China* tongue, signifies the rising Sun, and so he is, *Mal.* 4 2. especially to souls that have been long clouded. The poor Northern Nations of *Strabo*, who want the light of the Sun for some months together, when the term of his return approaches, they

Austin saith, Lord, I am content to suffer any pains and torments in this world, if I might see thy face one day; at such a rate did he prize the face of God.

they climb up into the higheſt mountains to ſpy it, and he that ſpies it firſt was accounted the beſt and moſt beloved of God, and uſually they did chuſe him King; at ſuch a rate did they prize the return of the Sun: Ah! ſo it is with a poor ſoul, that for ſome months, years, hath been deſerted, Oh how highly doth he prize and value the Sun of Righteouſneſs, His returning to him, and ſhining upon him! *Pſa.*63.3. *Thy loving kindneſs is better than life*, or *better than lives*, as the Hebrew hath it. Divine favour is better than life, it is better than life with all its revenues, with all its appurtenances, as honours, riches, pleaſures, applauſe, *&c.* yea, it is better than many lives put together. Now you know at what a high rate men value their lives, they will bleed, ſweat, vomit, purge, part with an eſtate, yea with a limb, yea limbs, to preſerve their lives: As he cryed out, give me any deformity, any torment, any miſery, ſo you ſpare my life. Now, though *Chaiim.*

though life be so dear and precious to a man, yet a deserted soul prizes the returnings of divine favour upon him, above life, yea, above many lives; many men have been weary of their lives, as is evident in Scripture and History; but no man was ever yet found that was weary of the love and favour of God; no man sets so high a price upon the Sun, as he that hath lain long in a dark dungeon, *&c.* But

Sixthly, Hereby the Lord will train up his servants in that precious life of faith; which is the most honourable, and the most happy life in all the world. 2 *Cor.* 5. 7. *For we walk by faith, & not by sight.* The life of sense, the life of reason is a low life, a mean life; the life of faith is a noble life, a blessed life. When *Elisha* demanded of the *Shunamite* what he should do for her, whether he should speak for her, to the King or the Captain of the Host? she answered, I dwell among my people, that is, I dwel nobly and hap-

2 Kings 4. 15, 16.

happily among my people, I have no need to make any ſute to King or Captain; and this ſhe accounts her great happineſs, and indeed it is the greateſt happineſs in this world to live much in the exerciſe of Faith; no man lives ſo free a life, ſo holy a life, ſo heavenly a life, ſo happy a life, as he that lives a life of faith; by divine withdrawings the ſoul is put upon hanging upon a naked God, a naked Chriſt, a naked Promiſe; Now, the ſoul is put upon the higheſt and the pureſt acts of Faith, *viz.* to cleave to God, to hang upon God, and to carry it ſweetly and obedientially towards God, though he frowns, though he chides, though he ſtrikes, yea, though he kills. Thoſe are the moſt excellent and heroicks acts of faith that are moſt abſtracted from ſenſe and reaſon; he that ſuffers his reaſon to uſurp upon his Faith, will never be an excellent Chriſtian: He that goes to ſchool to his own reaſon, hath a fool to his ſchool-maſter, and he that

Iſa. 50. 10.

Chap. 63. 15, 16.

Job 13. 15. Faith acts in the moſt Kingly way when it hangs upon a killing God.

that ſuffers his faith to be over-ruled by his reaſon, ſhall never want wo; where reaſon is ſtrongeſt, faith uſually is weakeſt; but now the Lord by forſaking of his people for a time, he makes them skilful in the life of faith, which is the choiceſt and the ſweeteſt life in this world. But

Pſal. 22. 1, 2. Chriſt was only forſaken in regard of his humane nature, not in reſpect of his God-head

Seventhly, By divine withdrawings you are made more conformable to Chriſt your head and huſband, who was under ſpiritual deſertion as well as you, *Mat.* 27.46. *My God, my God, why haſt thou forſaken me?* There is an hidden Emphaſis in the Hebrew word, *El* ſignifies a ſtrong God, *Eli*, *Eli*, My ſtrong God, my ſtrong God; the unity of Chriſts perſon was never diſſolved, nor his graces were never diminiſhed; in the midſt of this terrible ſtorm, his faith fortifieth and ſtrengtheneth it ſelf upon the ſtrength of God; *My God my God*; yet in reſpect of divine protection, and divine ſolace, he was for a

time

ime forſaken of his Father; and if his be thy caſe, thou art herein but made conformable to thy Lord nd Maſter, nay, thou doſt but ſip of that bitter cup, of which Chriſt rank deep; thy cloud is no cloud o that which Chriſt was under. ut

Eighthly and laſtly, By theſe ranſient and partial forſakings, he Lord will exceedingly ſweeten he clear, full, conſtant and uninterrupted enjoyments of himſelf in Heaven to all his peop'e. Ah! how ſweet and precious was he face and favour of the King to *Abſolom*, after he had for a time een baniſhed, and at length reſtored to his royal favour again? *Oneſimus* departed from *Philemon* for a eaſon, that he might receive him or ever: ſo the Lord departs from is people for a time, that they may eceive him for ever; he hides himſelf for a ſeaſon, that his conſtant reſence amongſt his children in lory, may be the more ſweet and de-

Pſal. 71. 20. 21.

Phil. 15.

delightful to them, &c.

Object. 9. *Oh! but I am falsely accused, and sadly reproached, and my good name, which should be as dear or dearer to me than my life, is defamed and fly-blown, and things are laid to my charge that I never did, that I never knew, &c. and how then can I be silent? how can I hold my peace? I cannot forget the Proverb,* oculus & fama non patiuntur jocos, *a mans eye and his good name can bear no jests; and how then can I be mute to see men make jests upon my good name? and every day to see men lade it with all the scorn and contempt imaginable that they may utterly blast it?* &c. To this I say,

First, That it must be granted, that a good name is one of the choicest Jewels in a Christians Crown; though a great name many times is little worth, yet a good name is rather to be chosen than great riches; it is better to have a good name abroad, than silver or gold

old layd up in a cheſt at home. *A good name is better than precious ointment*, Eccleſ. 7. 1. Precious ointments were greatly in uſe, and highly eſteemed of among the *Iſraelites*, in thoſe Eaſtern parts; they were laid up amongſt the moſt precious things, even in the Kings treaſury. Sweet ointments can but affect the ſmell, and comfort the brain, and delight the outward man; they reach not the beſt part, the noble part, *viz.* the ſoul, the conſcience of a Chriſtian; but a good name doth both; what is the perfume of the noſtrils, to the perfume of the heart?

Iſa. 39. 2. A good renown is better than a golden girdle, ſaith the French Proverb.

I have read, that in ſome Countries they have a certain Art of drawing of Pigeons to their Dove-houſes in thoſe Countries by anointing the wings of one of them with ſweet ointment, and that Pigeon being ſent abroad, doth by the fragrancy of that ointment dequoy, invite, and allure others to that houſe where it [illegible] is a domeſtick; ſuch is the fragrancy of a good

good name, that it draws other men after the favour thereof. Among all sorts and ranks of men in the world, a good name hath an attractive faculty; it is a precious oyntment that draws hearers to attend good Preachers, Patients to attend Physitians, Clients to attend Lawyers, Scholars to attend School-masters, and Customers to attend Shop-keepers, who with *Demetrius*, hath a good report of all good men: Let a mans good name be but up, and he cannot easily want any thing that men or money can help him to; a good name will bring a man into favour, and keep a man in favour with all that are good; therefore say the Moralists,

3 John 12

Omnia si perdas, famam servare (memento,
Quâ semel amissâ postea nullus (erit.

Whatsoever commodity you lose, be sure yet to preserve that Jewel of a good name; a Christian should

should be most chary of his good name, for a good name answers to all things, as *Salomon* speak of money. *Ergo si bonam famam servasso, sat dives ero.* If I may but keep a good name, I have wealth enough, said the Heathen; a Christian should rather forgo gold, than let go a good name, and he that robs a Christian of his good name, is a worse thief than he that robs him of his purse, and better deserves a hanging than he, *&c.* But *Plaut.*

Secondly, It must be granted, that a good name once lost, is very hardly recovered again, a man may more easily recover a lost friend, a lost estate, than a lost name; a good name is like a princely structure, quickly ruined, but long a rearing. The Father of the Prodigal could say of his lost Son, *This my Son was lost but is found, he was dead, but is alive*; but how few Christians can say, this my good name was lost, but is found, it was dead, but now it lives? As when *Orpha* Luke 15. ult.

Ruth 1.14 *Orpha* once left *Naomi*, ſhe returned no more to her: So when once a good name leaves a man, it hardly returns to him again; a crack'd credit will hardly be ſodered anew; new wine is rarely put into old bottles; a man ſhould ſtand upon nothing more than the credit of his conſcience, and the credit of his name.

Acts 24. 16.

In *Japan* the very children are ſo zealous of their reputation, that in caſe you loſe a trifle, and ſay to one of them, ſirrah, I believe you have ſtollen it, without any pauſe the boy will immediately cut off a joint from one of his fingers, and ſay: Sir, if you ſay true, I wiſh my finger may never heal again. Three things a Chriſtian ſhould ſtiffly labour to maintain. 1. The honour of God. 2. The honour of the Goſpel. 3. The honour of his own name; if once a Chriſtians good name ſets in a cloud, it will be long before it riſes again.

Thirdly, Though all this be true,

true, yet it hath been the portion of Gods deareſt Saints and ſervants to be ſlandered, reproached, vilified, and falſely accuſed, *Pſal.* 31. 18. *Let the lying lips be put to ſilence, which ſpeak grievous things proudly, and contemptuouſly againſt the righteous*: How ſadly and falſely was *Ioſeph* accuſed by his wanton Miſtreſs, *David* by *Doeg* and *Shimei*, *Job* of hypocriſie, impiety, inhumanity, cruelty, partiality, pride, and irreligion? *Job* 22. was not *Naboth* accuſed of ſpeaking blaſphemy againſt God and the King? did not *Haman* preſent the *Jews* to the King as Refractories and Rebels? was not *Elias* accuſed to be the troubler of *Iſrael*, and *Jeremy* the trumpet of Rebellion, the Baptiſt a ſtirrer up of ſedition, and *Paul* a peſtilent incendiary? were not the Apoſtles generally accounted deceivers and deluders of the people, and the off-ſcouring of the world? &c. *Athanaſius* and *Euſtathius* were falſely accuſed of Adultery: Adultery, Hereſie, and Treaſon

Mat. 5. 10. 11, 12. 1 Pet. 3. 14. chap. 4. 14. Pſal. 69. 7. Gen. 39. Pſal. 52. 2 Sam. 16. 11, 12. 6. 13. 15. ch. of Job Jer. 51. 51.

Eſth. 3.

Jer. 20. 7, 8, 9. Rom. 3. 8. 2 Cor. 6. 8 1 Cor. 4. 12, 13.

Acts and Mon.

As *Tertullian*, *Minutius Felix*, and others declare.

Hippias.

son were charged upon *Cranmer*, *Parricide* upon *Philpot*, sedition upon *Latimer*. As the primitive persecutors usually put Christians into Bears skins, and Dogs skins, and then baited them: so they usually loaded their names and persons with all the reproach, scorn, contempt and false reports imaginable, and then baited them, and then acted all their malice and cruelty upon them. I think there is no Christian, but sooner or later, first or last, will have cause to say with *David*, Psal. 35. 11. *False witnesses did rise up, they laid to my charge things that I knew not*; they charged me with such things whereof I was both innocent and ignorant. It was the saying of one, that there was nothing so intollerable as accusation, because there was no punishment ordain'd by Law for accusers, as there was for thieves, although they stole friendship from men, which is the goodliest riches men can have. Well Christians, seeing it hath been the lot of the dearest

eſt Saints, to be falſely accuſed, nd to have their names and reputes in the world reproached and ſly-blown; do you hold your peace, ſeeing it is no worſe with you, than it was with them, of whom this world was not worthy: The Rabbins ſay, that the world cannot ſubſiſt without patient bearing of Reproaches. But *Kimchi.*

Fourthly, Our Lord Jeſus Chriſt was ſadly reproached, and falſely accuſed; his precious name (that deſerves to be always writ in characters of gold, as the *Perſians* uſually write their Kings) was often eclipſed, before the Sun was eclipſed at his death; his ſweet Name, that was ſweeter than all ſweets, was often crucified before his body. Oh the ſtones of reproach, that were frequently roul'd upon that name by which we muſt be ſaved if ever we are ſaved! Oh the jeers, the ſcoffs, the ſcorns that were caſt upon that name that can only bleſs us. The

name

name of Jesus (saith *Chrysostome*) hath a thousand treasures of joy and comfort in it. The name of a Saviour (saith *Bernard*) is honey in the mouth, and musick in the ear, and a jubilee in the heart: and yet where is the heart that can conceive, or the tongue that can express how much dung and filth hath been cast upon Christs name? and how many sharp arrows of reproach and scorn have been, and daily, yea hourly, are shot by the world at Christs name and honour? Such ignominious reproaches were cast upon Christ and his name, in the time of his life, and at his death, that the Sun did blush, and masked himself with a Cloud, that he might no longer behold them, *Mat.* 11. 19. *The Son of man came eating and drinking, and they say, behold a man gluttonous and a wine-bibber, a friend of publicans and sinners*: but was he such a one? no; *wisdom is justified of her children*: Wisdoms children will stand up and justifie her before all the world,

It is a foolish thing, saith *Cato*, to hope for life, by anothers death; the world practically speaks as much every day.

Mat.

Mat. 27. 63. *Saying, Sir, we remember that that deceiver said, while he was yet alive, after three days, I will arise again*; but was he a deceiver of the people? no, he was the faithful and true witneſs, *Rev.* 1. 5. *chap.* 3. 14. *Joh.* 7. 20. *The people answered and said, thou hast a Devil: who goeth about to kill thee?* ch. 8. 48. *Then answered the Jews, and said unto him, say we not well that thou art a Samaritan, and hast a Devil?* chap. 10. 20. *And many of them said, he hath a Devil, and is mad; why hear ye him?* It was a wonder of wonders, that the earth did not open and ſwallow up theſe Monſters, and that God did not rain Hell out of Heaven upon theſe horrid blaſphemers: but their blaſphemous aſſertions were denied and diſproved by ſome of wiſdoms children, *ver.* 21. *Others said, these are not the words of him that hath a Devil: can a Devil open the eyes of the blind?* The Devil hath no ſuch power, nor any ſuch goodneſs, as to create eyes to him that was born blind.

The Greek word ſignifies one who doth profeſs an Art of couzening people to their faces.

Will you yet see more scorn, dirt, and contempt cast upon the Lord of glory? why then cast your eyes upon that, *Luke* 16. 14. *And the Pharisees also, who were covetous, heard all these things, and they derided him*; or as the Greek reads it, *They blew their noses at him in scorn and derision.* The Pharisees did not only laugh, flear, and jear at Christ, but they gave also external signs of scorn and derision in their countenance and gestures; they blew their noses at him, they contemned him as a thing of nought. And in *ch.* 23. 35. both People, and Rulers blew their noses at him; for the original word is the same with that in the fore-mentioned chapter, *John* 19. 12. he is accused for being an enemy to *Cesar.* Now, who can seriously consider of the scorn, reproach, and contempt that hath been cast upon the Name and Honor of our Lord Jesus, and not sit silent and mute under all the scorn and contempt that hath been cast upon his Name

Exemktērizon. Read that Mark 15. 19. Isa. 57. 4. Mat. 29. 28, 29.

on

r person in this world?

Fifthly, To be well ſpoken of y them that are ill ſpoken of by God, to be in favour with them, who are out of favour with God, is ther a reproach than an honour o a man. Our Saviour himſelf te-ifieth, that in the Church and Na-ion of the *Jews*, they that had the oſt general approbation and ap-lauſe, they who were moſt ad mi-ed and cryed up, were the worſt, ot the beſt men: they were the alſe, not the true Prophets, *Luk. 6. 6. Woe unto you, when all men ſhall peak well of you, for ſo did their Fa-hers to the falſe Prophets.* *Auſtin* uted the praiſes of good men, and reſted the praiſes of evil men. I uld not, ſaith *Luther*, have the ory and fame of *Eraſmus*, my reateſt fear is the praiſes of men. *ucion* had not ſuſpected his eech, had not the common people plauded it. *Antiſthenes* miſtruſted me ill in himſelf for the vulgar mmendations. *Socrates* ever ſu-

The tongues of wicked men are like the Duke of *Medina Sidonia*'s ſword, that knew no difference between a Catholick and a Heretick; the laſhes of lewd tongues is as impoſſible to avoid, as neceſſary to contemn.

ſpected that which paſt with the moſt general commendations. To be praiſed of evil men (ſaid *Bion*) is to be praiſed for evil doing; ſo the better they ſpeak of a man, the worſe; and the worſe, the better. The *Lacedæmonians* would not have a good ſaying ſullied with a wicked mouth; a wicked tongue ſoils all the good that drops from it; it is a mercy to be delivered from the praiſes of wicked men; wicked mens applauſes oftentimes become the Saints reproaches: the Heathen could ſay, *Quid mali feci?* what evil have I done, that this bad man commends me? there is a truth in that ſaying of *Seneca, Recti argumentum eſt, peſſimis diſplicere*, The worſt men are commonly moſt diſpleaſed with that which is beſt. Who can ſeriouſly dwell on theſe things, and not be mute and ſilent under all the reproaches and ſcorn that is caſt upon his name and credit in this world?

Socrates.

Sixthly, There will come a day when

when the Lord will wipe off all the dust and filth that wicked men have cast upon the good names of his people, there shall be a resurrection of names, as well as of bodies; their names that are now buried in the open sepulchres of evil throats shall surely rise again; their innocency shall shine forth as the light, and their righteousness as the noonday, *Psal.* 37.6. Though the clouds may for a time obscure the shining forth of the Sun, yet the Sun will shine forth again as bright and glorious as ever. *The Righteous shall be had in everlasting remembrance.* Though the malicious slanders, and false accusations of wicked men, may for a time cloud the names of the Saints, yet those clouds shall vanish, and their names shall appear transparent and glorious: God will take that care of his peoples good name, that the infamy, calumnies, and contumelies, that are cast upon it shall not long stick. The *Jews* rolled a stone upon Christ to keep him down, that he might

Isa. 65. 15. ch. 61. 7. Psa. 68. 13. Mal. 3. 17, 18.

Mat. 27. *ult.* ch. 28. 2.

not rise again, but an Angel quickly rolls away the stone, and in despite of his keepers, he rises in a glorious triumphant manner: So though the world may roll this stone, and that of reproach and contempt upon the Saints good names, yet God will roll away all those stones, and their names shall have a glorious resurrection, in despite of men and devils: That God that hath always one hand to wipe away his childrens tears from their eyes, that God hath always another hand to wipe off the dust that lyes upon his Childrens names: wronged innocency shall not long lye under a cloud; dirt will not stick long upon Marble, nor statues of Gold. Well Christians, remember this, the slanders and reproaches that are cast upon you, they are but badges of your innocency and glory, *Job* 31. 35, 36. *If mine adversary should write a Book against me, surely I would take it upon my shoulder, and bind it as a Crown to me.* All reproaches are

pearls

earls added to a Christians Crown. Hence *Austin*, *Quisquis volens detrahit famæ meæ, nolens addit mercedi meæ*, he that willingly takes from my good name, unwillingly adds to my reward; and this *Moses* knew well enough, which made him prefer Christs reproach before *Pharaohs* Crown. That God that knows all his Children by name, will not suffer their names to be long buried under the ashes of reproach and scorn; and therefore hold thy peace; the more the foot of pride and scorn tramples upon thy name for the present, the more splendent and radiant it will be. As the more men trample upon a figure graven in gold, the more lustrious they make it; therefore lay thy hand upon thy mouth, but

Heb. 11. 25, 26.

Seventhly, The Lord hath been swift and a terrible witness against such that have falsely accused his children, and that have lanced their names with scorn, re-

Isa. 41. 11. Jude 15.

proach and contempt. *Ahab* and *Jezabel* that ſuborned falſe witneſs against *Naboth*, had their bloods licked up by Dogs. *Amaziah*, who falſely accuſed the Prophet *Amos* to the King, met with this meſſage from the Lord, *Thy wife ſhall be an harlot in the City, thy ſons & daughters ſhall fall by the Sword, and thy land ſhall be divided by line, thou ſhalt dye in a polluted Land.* *Haman* who falſely accuſed the *Jews*, was one day feaſted with the King, and the next day made a feaſt for Crows. The envious Courtiers, who falſely accuſed *Daniel*, were devoured of Lyons. Let me give you a taſte of the Judgments of God upon ſuch perſons out of hiſtories.

1 Kin. 22. 1, 22.
2 King. 9.
Amos 7. 17.
Eſth. 7. 10.
Chap. 9. 10.
Dan. 6. 44.

Caiphas the High Prieſt, who gathered the Council, and ſuborned falſe witneſſes againſt the Lord Jeſus, was ſhortly after put out of Office; and one *Jonathan* ſubſtituted in his room, whereupon he killed himſelf. *John Cooper* a godly man, being falſly accuſed in Queen *Maries* days, by one *Grimwood*, ſhortly

Euſeb.
Acts and Mon.

ly after the ſad *Grimwood* being in perfect health, his bowels ſuddenly fell out of his body, and ſo he dyed miſerably.

Narciſſus a godly Biſhop of *Jeruſalem*, was falſely accuſed by three men, of many foul matters, who ſealed up with oaths and imprecations their falſe teſtimonies; but ſhortly after that, one of them with his whole family and ſubſtance was burnt with fire: another of them was ſtricken with a grievous diſeaſe, ſuch as in his imprecation he had wiſhed to himſelf; the third terrified with the ſight of Gods judgement upon the former, became very penitent, and poured out the grief of his heart in ſuch abundance of tears, that thereby he became blind. *Euſeb.*

A wicked wretch under *Commodus* the Emperour, accuſed *Apollonius* a godly Chriſtian to the Judges, for certain grievous crimes, which when he could not prove, he was adjudged to have his legs broken, according to an antient *Niceph.*

Law of the *Romans*.

Gregory Bradway falsely accused one *Brook*, but shortly after through terrours of conscience, he sought to cut his own throat, but being prevented, he fell mad.

I have read of *Socrates*'s two false accusers, how that the one was trodden to death by the multitude, and the other was forced to avoid the like by a voluntary banishment. I might produce a multitude of other instances, but let these suffice, to evidence how swift and terrible a witness God hath been against those that have been false accusers of his people, and that have laded their precious names with scorn and reproach; the serious consideration of which, should make the accused and reproached Christian to sit dumb and silent before the Lord.

Eighthly and lastly, God himself is daily reproached; men tremble not to cast scorn and contempt upon God himself; sometimes

times they charge the Lord that his ways are not equal, that it is a wrong way he goeth in; sometimes they charge God with cruelty, *My punishment is greater than I am able to bear*, Gen. 4. 13. Sometimes they charge God with partiality, and respect of persons, because here he strokes, and there he strikes; here he lifts up, and here he casts down; here he smiles, and there he frowns; here he gives much, and there he gives nothing; here he loves, and there he hates; here he prospers one, and there he blasts another, Mal. 2. 17. *Where is the God of Judgment? i.e.* no where; either there is no God of judgement, or at least not a God of exact, precise and impartial judgement, *&c.* Sometimes they charge God with unbountifulness, that he is a God that will set his people too hard work, too much work, but will pay them no wages, nor give them no reward, Mal. 3. 14. *Ye have said, it is in vain to serve God: and what profit is*

Ezek. 18. 25. ch. 29. 33. 17, 20, 29. Jer. 2. 5, 6.

Rom. 9. Psa. 50. 21. It were very strange that I should please a world of men, when God himself doth not give every man content. *Salv.*

it, that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts? Sometimes they charge God, that he is a hard Master, and that he reaps where he hath not sown, and gathers where he hath not strawed, *Mat.*25.24, *&c.* Oh the infinite reproach and scorn that is every day, that is every hour in the day cast upon the Lord, his name, his truth, his ways, his ordinances, his glory! Alas! all the scorn and contempt that is cast upon all the Saints, all the world over, is nothing to that which is cast upon the great God every hour, and yet he is patient. Ah! how hardly do most men think of God? and how hardly do they speak of God? and how unhandsomly do they carry it towards God? and yet he bears: They that will not spare God himself, his name, his truth, his honour, shall we think it much that they spare not us, or our names? *&c.* surely no. Why should we look that those should give us good words,

words, that cannot afford God a good word from one weeks end to another? yea, from one years end to another? why ſhould we look that they ſhould cry out *Hoſanna, Hoſanna* to us, when as every day they cry out of Chriſt, *Crucifie him, Crucifie him*, Mat. 10. 25. *It is enough for the Diſciple that he be as his Maſter, and the ſervant as his Lord; if they have called the Maſter of the houſe Beelzebub* (or a Maſter-fly, or a dung-hill god, or the chief Devil) *how much more ſhall they call them of his houſhold?* It is preferment enough for the ſervant to be as his Lord; and if they make no bones of ſtaining and blaſpheming the name of the Lord, never wonder if they fly-blow thy name; and let this ſuffice to quiet and ſilence your hearts, Chriſtians, under all that ſcorn and contempt that is caſt upon your names and reputations in this world.

The Tenth and laſt Objection is this, *Sir, In this my affliction I have ſought*

ſought to the Lord for this and that mercy, and ſtill God delays me, and puts me off; I have ſeveral times thought that mercy had been near, that deliverance had been at the door, but now I ſee it is afar off, how can I then hold my peace? how can I be ſilent under ſuch delays and diſappointments? To this Objection, I ſhall give you theſe Anſwers.

First, The Lord doth not always time his Anſwers to the ſwiftneſs of his peoples expectations; he that is the God of our mercies, is the Lord of our times; God hath delayed long his deareſt Saints; times belonging to him, as well as iſſue, *Hab.* 1. 2. *O Lord, how long ſhall I cry, and thou wilt not hear? even cry out unto thee for violence, and thou wilt not help?* Job 19. 7. *Behold I cry out of violence, but I have no anſwer, I cry, but there is no judgement.* Pſal. 69. 3. *I am weary of crying, my throat is dry, mine eyes fail while I wait for my God.* Pſ. 40. 17. *Make no tarrying, O my God!*

Though

Pſal. 70. 5. Pſal. 6. 13. Pſal. 13. 1, 2. Pſal. 94. 3. 4. Zech. 1. 12

Though God had promiſed him a Crown, a Kingdom, yet he puts him off from day to day, and for all his haſt he muſt ſtay for it till the ſet time is come. *Paul* was delayed ſo long, till he even deſpaired of life, and had the ſentence of death in himſelf. And *Joſeph* was delayed ſo long, till the Irons entred into his ſoul. So he delayed long the giving in of comfort to Mr. *Glover*, though he had ſought him frequently, earneſtly, and denyed himſelf to the death for Chriſt. *Auguſtine* being under convictions, a ſhowre of tears came from him, and caſting himſelf on the ground under a Fig-tree, he cryes out, O Lord! how long? how long ſhall I ſay to morrow, to morrow? why not to day, Lord? why not to day? Though *Abigail* made haſt to prevent *Davids* fury; and *Rahab* made haſt to hang out her ſcarlet threed, yet God doth not always make haſt to hear and ſave his deareſt children; and therefore hold thy peace; he deals no

2 Cor. 1. 8, 9.
Pſal. 105. 17, 18, 19.

worſe

worse with thee, than he hath done by his deareſt Jewels.

Secondly, Though the Lord doth defer and delay you for a time, yet he will come, and mercy and deliverance ſhall certainly come; he will not always forget the cry of the poor, *Heb.* 10.37. *For yet a little little while, and he that ſhall come, will come, and will not tarry.* Hab. 2. 3. *The viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not lye: though it tarry, wait for it.* God will come, and mercy will come; though for the preſent thy Sun be ſet, and thy God ſeems to neglect thee, yet thy Sun will riſe again, and thy God will anſwer all thy prayers, and ſupply all thy neceſſities. *Pſal.* 71. 20, 21. *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt encreaſe my greatneſs, and comfort me on every ſide.* Three Martyrs being brought to the ſtake, and

Deut. 32. 36. ὅσον ὅσον. Exod. 12. 17, 41, 42, 51.

and all bound, one of them slips from under his chain (to admiration) and falls down upon the ground, and wrestled earnestly with God for the sense of his love, and God gave it in to him then, and so he came and embraced the stake, and dyed chearfully a glorious Martyr. God delays him, till he was at the stake, and till he was bound, and then sweetly lets out himself to him.

Thirdly, Though God do delay thee, yet he doth not forget thee, he remembers thee still, thou art still in his eye, and always upon his heart; he can as soon forget himself, as forget his people; the Bride shall sooner forget her ornaments, and the Mother shall sooner forget her sucking child, and the Wife shall sooner forget her Husband, than the Lord shall forget his people. Though *Sabinus* in *Seneca* could never in all his life time remember those three names of *Homer*, *Ulysses* and *Achilles*, yet God

Isa. 49.14, 15, 16. Jer. 31.20. Psal. 77.9, 10. Isa. 54. 7, 8, 9, 10. Isa. 62. 3, 4, 5.

God always knows and remembers his people by name, *Gen.* 8. 1. *ch.* 19. 29. & 30.31. 1 *Sam.*1. 9. *Jona.* 4.10,11, *&c.* therefore be silent, hold thy peace, thy God hath not forgotten thee, though for the present he hath delayed thee.

Fourthly, Gods time is always the best time, God always takes the best and fittest seasons to do us good, *Isa.* 49. 8. *Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee.* I could have heard thee before, and have help'd thee before, but I have taken the most acceptable time to do both. To set God his time, is to limit him, it is to exalt our selves above him, as if we were wiser than God; though we are not wise enough to improve the times and seasons which God hath set us to serve and honour him in, yet we are apt to think that we are wise enough to set God his time, when to hear, and when to save, and when to deliver;

Psa.74.41.

to

to circumscribe God to our time, and to make our selves Lords of time, what is this but to devest God of his royalty and soveraignty of appointing times? it is but just and equal that that God that hath made time, and that hath the sole power to appoint and dispose of time, that he should take his own time to do his people good; we are many times humorous, preposterous and hasty, and now we must have mercy or we dye, deliverance or we are undone; but our impatience will never help us to a mercy, one hour, one moment before the time that God hath set; the best God will always take the best time to hand out mercies to his people; there is no mercy so fair, so ripe, so lovely, so beautiful as that which God gives out in his own time; therefore hold thy peace, though God delays thee, yet be silent, for there is no possibility of wringing a mercy out of Gods hand, till the mercy be ripe for us, & we ripe for the mercy, *Ecc.* 3. 11.

Acts 1. 7. ch. 17. 26.

Fifthly,

Psal. 90. 15. Psal. 70. 20, 21. and the first and last chapters of *Job* compared.

Fifthly, The Lord in this life will certainly recompence, and make his children amends for all the delays and put-offs that he exerciſes them with in this world; as he did *Abraham* in giving him ſuch a Son as *Iſaac* was, and *Hannah*, in giving her a *Samuel*; he delayed *Joſeph* long, but at length he changes his Iron fetters into chains of gold, his rags into royal Robes, his ſtocks into a Chariot, his priſon into a Palace, his bed of thorns into a bed of Down, his reproach into honour, and his thirty years of ſuffering into eighty years reigning in much grandeur and glory: ſo God delayed *David* long, but when his ſuffering hours were our, he is anointed, and the Crown of *Iſrael* is ſet upon his head, and he is made very victorious, very famous and glorious for forty years together. Well Chriſtians, God will certainly pay you intereſt upon intereſt for all the delays that you meet with; and therefore hold your peace. But

2 Sam. 1.

Sixthly,

Sixthly and laſtly, The Lord never delays the giving in of this mercy, or that deliverance, or th'other favour, but upon great and weighty reaſons; and therefore hold thy peace.

Queſt. *But what are the reaſons that God doth ſo delay and put off his people from time to time, as we ſee he doth.*

Anſw. Firſt, For the trial of his people, and for the differencing and diſtinguiſhing of them from others. As the furnace tries gold, ſo delays will try what mettal a Chriſtian is made of; delays will try both the truth and the ſtrength of a Chriſtians graces; delays are a Chriſtian-touchſtone, a *lapis Lydius*, that will try what mettal men are made of, whether they be gold or droſs, ſilver or tin; whether they be ſincere or unſound, whether they be real or rotten Chriſtians. As a Father by croſſing and delaying his children tries their diſpoſitions, and makes a full diſcovery of

Mat. 15. 21,--29. 1 Pet. 1. 7. Job 23. 8, 9, 10. Deut. 8. 2.

of them, so that he can say, that child is of a muttering and grumbling disposition, and that is of an humorous and wayward disposition, but the rest are of a meek, sweet, humble and gentle disposition: So the Lord by delaying and crossing of his children, he discovers their different dispositions. The manner of the *Psylli*, (which are a kind of people of that temper and constitution that no venome will hurt them) is, that if they suspect any child to be none of their own, they set an Adder upon it to sting it, and if it cry, and the flesh swell, they cast it away as a spurious issue, but if it do not cry, if it do not so much as quatch, nor do not grow the worse for it, then they account it for their own, and make very much of it: So the Lord by delays, which are as the stinging of the Adder, tryes his children; if they patiently, quietly, and sweetly can bear them, then the Lord will own them, and make much of them,

Plin. lib. 28.

them, as those that are near and dear unto him, but if under delays they fall a crying, roaring, storming, vexing and fretting, the Lord will not own them, but reckon them as bastards, and no sons, *Heb.*12.8.

Secondly, That they may have the greater experience of his power, grace, love, and mercy in the close. Christ loved *Martha*, and her Sister, and *Lazarus*, yet he defers his coming for several days, and *Lazarus* must dye, be put in the grave, and lye there till he stinks; and why so? but that they might have the greater experience of his power, grace and love towards them. Joh. 11.3, 5,6,17.

Thirdly, To sharpen his childrens appetite, and to put a greater edge upon their desires, to make them cry out as a woman in travel, or as a man that is in danger of drowning. God delays, that his people may set upon him with greater Cant, 3.1, 2,3,4. Isa.26.8, 9,16.

greater strength and importunity, he puts them off, that they may put on with more life and vigour; God seems to be cold, that he may make us the more hot; he seems to be slack, that he may make us the more earnest: he seems to be backward, that he may make us the more forward in pressing upon him; the Father delays the child, that he may make him the more eager, and so doth God his, that he may make them the more divinely violent. When *Balaam* had once put off *Balak*, *he sent again* (saith the Text) *certain Princes more, and more honourable than they.* *Balaam's* put-off, did but make *Balak* the more importunate, it did but increase and whet his desires; this is that that God aims at by all his put-offs, to make his children more earnest, to whet up their spirits, and that they may send up more, and yet more honourable prayers after him, that they may cry more earnestly, strive more mightily, and wrestle more impor-

Numb. 22. 15.

portunately with God, and that they may take Heaven with a more sacred violence. Anglers draw back the hook, that the fish may be the more forward to bite; and God sometimes seems to draw back, but it is only that we may press the more on: And therefore as Anglers when they have long waited, and perceive that the fish do not so much as nibble at the bait, yet do they not impatiently throw away the Rod, or break the Hook and Line, but pull up, and look upon the bait, and mend it, and so throw it in again, and then the fish bites: so when a Christian prays and prays, and yet catches nothing, God seems to be silent, and Heaven seems to be shut against him, yet let him not cast off prayer, but mend his prayer, pray more believingly, pray more affectionately, and pray more fervently, and then the fish will bite, then mercy will come, and comfort will come, and deliverance will come. But

Fourthly, God delays and puts off his people many times, that he may make a fuller discovery of themselves to themselves. Few Christians see themselves, and understand themselves; by delays God discovers much of a mans sinful self, to his religious self, much of his worser part, to his better part; of his ignoble part, to his most noble part. When the fire is put under the pot, then the scum appears: So when God delays a poor soul, Oh! how doth the scum of pride, the scum of murmuring, the scum of quarrelling, the scum of distrust, the scum of impatience, the scum of despair, discover it self in the heart of a poor creature? I have read of a fool, who being left in a Chamber, and the door locked, when he was asleep, after he awakes, and finds the door fast, and all the people gone, he crys out at the window, O my self! my self! O my self! So when God shuts the door upon his people, when he delays

2 Kings 6. 33.

delays them, and puts them off, Ah! what cause have they to cry out of themselves, to cry out of proud self, and worldly self, and carnal self, and foolish self, and froward self? *&c.* We are very apt, saith *Seneca* (*utimur perspicillis magis quam speculis*) to use spectacles to behold other mens faults, rather than looking-glasses to behold our own; but now Gods delays are as a looking-glass, in which God gives his people to see their own faults. Oh! that baseness, that vileness, that wretchedness, that sink of filthiness, that gulf of wickedness that God by delays discovers to be in the hearts of men! But

Psal. 73. 21, 22.

Fifthly, God delays and puts off his people, to enhaunce, to raise the price of mercy, the price of deliverance. We usually set the highest price, the greatest esteem upon such things that we obtain with greatest difficulty; what we dearly buy, that we highly prize; the more

Acts 22. 28. Cant. 3. 4.

sighs, tears, weepings, waitings, watchings, strivings, and earnest longings, this mercy, and that deliverance, and the other favour costs us, the more highly we shall value them; when a delayed mercy comes, it tasts more like a mercy, it sticks more like a mercy, it warms more like a mercy, it works more like a mercy, and it endears the heart to God like a mercy, more than any other mercy that a man enjoys.

1 Sam. 1. 27. This is the Child (saith *Hannah*, after God had long delayed her) for which I prayed; and the Lord hath given me my petition which I asked of him. Delayed mercy is the cream of mercy; no mercy so sweet, so dear, so precious to a man, as that which a man hath gained after many put-offs. Mr. *Glover* the Martyr sought the Lord earnestly and frequently for some special mercies, and the Lord delayed him long; but when he was even at the stake, then the Lord gave in the mercies to him, and

and then as a man over-joyed, he cries out to his friend, he is come, he is come. But

Sixthly, The Lord delays his people, that he may pay them home in their own coin, God sometimes loves to retaliate. The Spouse puts off Christ, *Cant.* 5. 2. *I have put off my Coat, how can I put it on?* &c. And Christ puts her off, *ver.* 5. 6. 7, 8. Thou hast put off God from day to day, from month to month, yea, from year to year; and therefore if God put thee off from day to day, or from year to year, hast thou any cause to complain? surely no; thou hast often and long put off the motions of his Spirit, the directions of his Word, the offers of his Grace, the entreaties of his Son; and therefore what can be more just, than that God should delay thee for a time, and put thee off for a season, who hast delayed him, and put off him days without number? If God serves thee, as thou hast often served him, thou

Pro. 1. 23, ult. Zach. 7. 13.

hast no reason to complain. But

Seventhly and lastly, The Lord delays his people, that Heaven may be the more sweet to them at last; here they meet with many delays, and with many put-offs, but in Heaven they shall never meet with one put-off, with one
Lam. 3. 8. 44. delay; here many times they call and cry, and can get no answer; here they knock and bounce, and yet the door of grace and mercy opens not to them; but in Heaven they shall have mercy at the first word, at the first knock; there, what-ever heart can wish, shall without delay be enjoyed; here God seems to say sometimes, souls, you have mistaken the door, or I am not at leisure, or others must be served before you, or come some other time, *&c.* But in Heaven God is always at leisure, and all the sweetness, and blessedness, and happiness of that state presents it self every hour to the soul there; God hath never, God will never say

say to any of his Saints in Heaven, come to morrow; such language the Saints sometimes hear here, but such language is no ways suitable to a glorified condition; and therefore seeing that the Lord never delays his people, but upon great and weighty accounts, let his people be silent before him, let them not mutter nor murmur, but be mute. And so I have done with the Objections.

I shall come now in the last place to propound some helps and directions, that may contribute to the silencing and stilling of your souls, under the greatest afflictions, the sharpest trials, and the saddest providences that you meet with in this world; and so close up this discourse.

First, All the afflictions that come upon the Saints, they are the fruits of divine love, *Rev.* 3.19. *As many as I love, I rebuke and chasten; be zealous therefore and repent.* Prov. 3.12 Jer. 9. 7.

Heb. 12. 6. *For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.* Job 5. 17. *Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.* ch. 7. 17, 18. *What is man, that thou shouldest magnifie him, and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning; and try him every moment?* Isa. 40. 10. *Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction.* When *Munster* lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his Sores and Ulcers (whereof he was full) and said: these are Gods Gems and Jewels wherewith he decketh his best Friends, and to me they are more precious than all the Gold and Silver in the world. A Gentleman highly prizes his Hawk, he feeds her with his own hand, he carries her upon his fist, he takes a great deal of delight and pleasure in her;

and

and therefore he puts vervels upon her leggs, and a hood upon her head, he hood-winks her, and fetters her, becauſe he loves her, and takes delight in her: So the Lord by afflictions hood-winks and fetters his children, but all is becauſe he loves them, and takes delight and pleaſure in them; there cannot be a greater evidence of Gods hatred and wrath, than his refuſing to correct men for their ſinful courſes and vanities; why ſhould you be ſmitten any more? you will revolt more and more; where God refuſes to correct, there God reſolves to deſtroy; there is no man ſo near the Axe, ſo near the Flames, ſo near Hell, as he whom God will not ſo much as ſpend a Rod upon. God is moſt angry where he ſhews no anger. *Jerome* writing to a ſick friend, hath this expreſſion; I account it a part of unhappineſs not to know adverſity; I judge you to be miſerable, becauſe you have not been miſerable; nothing (ſaith another)

Hoſ. 4,14, 19. Ezek. 16. 42. Iſa. 1.5.

Nihil eſt infœlicius eo, cui nil unquam contigit adverſi. Seneca.

Demetrius

seems more unhappy to me, than he to whom no adversity hath hapned. God afflicts thee, O Christian, in love; and therefore *Luther* cries out, strike Lord, strike Lord, and spare not; who can seriously muse upon this, and not hold his peace, and not be silent under the most smarting Rod?

Secondly, Consider, that the tryals and troubles, the calamities and miseries, the crosses and losses that you meet with in this world, is all the Hell that ever you shall have; here you have your Hell, hereafter you shall have your Heaven; this is the worst of your condition, the best is to come. *Lazarus* had his Hell first, his Heaven last; but *Dives* had his Heaven first, and his Hell at last; thou hast all thy pangs and pains, & throws here that ever thou shalt have, thy ease, and rest, and pleasure is to come; here you have all your bitter, your sweet is to come; here you have your sorrows, your joys

Luke 16. 19,--29.

joys are to come; here you have all your winter nights, your summer days are to come; here you have your Passion-week, your Ascension day is to come; here you have your evil things, your good things are to come; death will put a period to all thy sins, and to all thy sufferings, and it will be an inlet to those joys, delights, and contents that shall never have end; and therefore hold thy peace, and be silent before the Lord.

Thirdly, Get an assurance that Christ is yours, and pardon of sin yours, and divine favour yours, and Heaven yours, and the sense of this will exceedingly quiet, and silence the soul under the forest and the sharpest trials a Christian can meet with in this world; he that is assured that God is his portion, will never mutter nor murmur under his greatest burden; he that can groundedly say, nothing shall separate me from the love of God in Christ, he will be able to triumph

See my Treatise called *Heaven on Earth.*

Rom. 8. 33,--ult. Cant. 2.16

triumph in the midst of the greatest tribulations; he that with the Spouse can say, *My Beloved is mine, and I am his,* will bear up quietly and sweetly under the heaviest afflictions. In the time of the *Marian* Persecution, there was a gracious woman, who being convened before bloody *Bonner* (then Bishop of *London*) upon the trial of Religion, he threatned her that he would take away her Husband from her; saith she, Christ is my Husband: I will take away thy Child; Christ, saith she, is better to me than ten Sons; I will strip thee, saith he, of all thy outward comforts; yea, but Christ is mine, saith she, and you cannot strip mee of him. Oh! the assurance that Christ was hers, bore up her heart, and quieted her spirit under all. You may take away my life, (saith *Basil*) but you cannot take away my comfort, my head, but not my Crown; yea, quoth he, had I a thousand lives, I would lay them all down for my Saviours

Act and Mon.

So *John Noyes*, *Alice Driver*, Mr. *Bradford*, Mr. *Taylor*, and *Justin Martyr*, with many more.

ours ſake, who hath done abundantly more for me. *John Ardley* profeſſed to *Bonner*, when he told him of burning, and how ill he could endure it, that if he had as many lives, as he had hairs on his head, he would loſe them all in the fire, before he would loſe his Chriſt. Aſſurance will keep a man from muttering, and murmuring under the ſoreſt afflictions. *Henry* and *John* (two *Auguſtine* Monks) being the firſt that were burnt in *Germany*, and Maſter *Rogers* the firſt that was burnt in Queen *Maries* days, did all ſing in the flames. A ſoul that lives in the aſſurance of divine favour, and in its title to glory, cannot but bear up patiently and quietly under the greateſt ſufferings that poſſibly can befal it in this world. That Scripture is worth its weight in gold, *The Inhabitants of Sion ſhall not ſay, I am ſick; the people that dwell therein ſhall be forgiven their iniquity.* He doth not ſay they were not ſick, no, but though they were ſick, yet Iſa. 33 24.

they

they ſhould not ſay they were ſick, but why ſhould they forget their ſorrows, and not remember their pains, nor be ſenſible of their ſickneſs? why, the reaſon is becauſe the Lord hath forgiven them their iniquities; the ſenſe of pardon took away the ſenſe of pain, the ſenſe of forgiveneſs, took away the ſenſe of ſickneſs. Aſſurance of pardon will take away the pain, the ſting, the trouble of every trouble and affliction that a Chriſtian meets with; no affliction will daunt, ſtartle or ſtagger an aſſured Chriſtian; aſſured Chriſtians will be patient and ſilent under all. *Melanchon* makes mention of a godly woman, who having upon her death-bed been in much conflict, and afterward much comforted, brake out into theſe words, Now, and not till now, I underſtand the meaning of theſe words, *Thy ſins are forgiven*; the ſenſe of which did mightily clear and quiet her: He that hath got this Jewel of aſſurance in his boſome,

Pſal. 23. 1, 4, 5, 6, 7.

will be far enough off from vexing or fretting under the saddest dispensations that he meets with in this world.

Fourthly, If you would be quiet and silent under your present troubles and tryals, then dwell much upon the benefit, the profit, the advantage that hath redounded to your souls by former troubles and afflictions that have been upon you, *Eccle.*7.14. *In the day of adversity consider.* Oh! now consider how by former afflictions the Lord hath discovered sin, prevented sin, and mortified sin; consider how the Lord by former afflictions hath discovered to thee the impotency, the mutability, the insufficiency, and the vanity of the world, and all worldly concernments; consider how the Lord by former afflictions hath melted thy heart, and broken thy heart, and humbl'd thy heart, and prepared thy heart for clearer, fuller, and sweeter enjoyments of himself; consider what pity,

There was a good man that had got so much good by his afflictions, that he counted it his greatest affliction to want an affliction; and therefore he would sometimes cry out; Oh my Friends! I have lost an affliction, I have lost an affliction.

pity, what compassion, what bowels, what tenderness, and what sweetness former afflictions have wrought in thee towards others in misery: consider what room former afflictions have made in thy soul for God, for his Word, for good counsel, and for divine comfort; consider how by former afflictions the Lord hath made thee more partaker of his Christ, his Spirit, his Holiness, his Goodness &c. Consider how by former afflictions the Lord hath made thee to look towards Heaven more, to mind Heaven more, to prize Heaven more, and to long for Heaven more, &c. Now, who can seriously consider of all that good that he hath got by former afflictions, and not be silent under present afflictions? who can remember those choice, those great, and those precious earnings that his soul had made of former afflictions, and not reason himself into a holy silence under present afflictions? Alas, Oh my soul! hath

hath not God done thee much good, great good, ſpecial good by former afflictions? yes; Oh my ſoul! hath not God done that for thee by former afflictions, that thou wouldeſt not have to do for ten thouſand worlds? yes; and is not God, O my ſoul! as powerful as ever, as faithful as ever, as gracious as ever, and as ready and willing as ever to do thee good by preſent afflictions, as he hath been to do thee good by former afflictions? yes, yes; why, why then doſt thou not ſit ſilent and mute before him under thy preſent troubles, Oh my ſoul? It was the ſaying of one, that an excellent memory was needful for three ſorts of men: Firſt, For Trades-men, for they having many buſineſſes to do, many reckonings to make up, many irons in the fire, had need of a good memory. Secondly, Great Talkers, for they being full of words, had need to have a good ſtore-houſe in their heads to feed their tongues. Thirdly, For Lyars, for they telling many

many untruths, had need of a good memory, least they should be taken in their lying contradictions; and I may adde for a fourth, *viz.* those that are afflicted, that they may remember the great good that they have gained by former afflictions, that so they may be the more silent and quiet under present troubles.

2 Tim. 1. 12.
1 Tim. 1. 5
2 Tim. 4. 8

Fifthly, To quiet and silence your souls under the sorest afflictions, and sharpest trials; consider, that your choicest, your chiefest treasure is safe; your God is safe, your Christ is safe, your Portion is safe, your Crown is safe, your Inheritance is safe, your Royal Palace is safe, and your Jewels, your Graces are safe; therefore hold your peace.

I have read a story of a man that had a sute, and when his cause was to be heard, he applyed himself to three friends to see what they could do for him; one answered, he would bring him as far on his journey as he could; the second

second promised him that he would go with him to his journeys end; the third engaged himself to go with him before the Judge, and to speak for him, and not to leave him till his cause was heard and determined. These three are a mans riches, his friends, and his graces; his riches will help him to comfortable accommodations, while they stay with him, but they often take leave of a man, before his soul takes leave of his body; his friends will go with him to his grave, and then leave him; but his graces will accompany him before God, they will not leave him, nor forsake him, they will go to the grave, to glory with him. 1 Tim. 6. 18, 19.

In that famous battel at *Leuctrum*, where the *Thebans* got a signal victory, but their Captain *Epaminondas* a little before his death demanded whether his buckler were taken by the enemy, and when he understood that it was safe, and that they had not so much as laid their hands on it, he dyed most wil-

willingly, chearfully, and quietly. Well Christians, your Shield of Faith is safe, your Portion is safe, your Royal Robe is safe, your Kingdom is safe, your Heaven is safe, your happiness and blessedness is safe, and therefore under all your afflictions and troubles, in patience possess your own souls. But

Sixthly, If you would be silent and quiet under your sorest troubles and trials, then set your selves in good earnest upon the mortification of your lusts; it is unmortified lust which is the sting of every trouble, and which makes every sweet bitter, and every bitter more bitter; sin unmortified, adds weight to every burden, it puts gall to our wormwood, it adds chain to chain; it makes the bed uneasie, the chamber a prison, relations troublesome, and every thing vexatious to the soul. *James* 4. 1. *From whence come wars and fightings amongst you? come they not hence,*

Austin saith, if thou kill not sin till it dye of it self, sin hath killed thee, and not thou thy sin.

nce, even of your lusts that war in ur members? So say I, from hence comes all this muttering, murmuring, fretting and vexing, &c? come they not hence, even from your unmortified lusts? come they not from your unmortified pride, and unmortified self-love, and unmortified unbelief, and unmortified passions, *&c?* Surely they do. Oh therefore! as ever you would be silent under the afflicting hand of God, labour for more and more of the grace of the Spirit, by which you may mortifie the lusts of the flesh; it is not your strongest resolutions or purposes, without the grace of the Spirit, that can overmaster a lust; a foul sore, till it be indeed healed, will run, though we resolve, and say it shall not. It was the blood of the Sacrifice, and the Oyl, that cleansed the Leper in the Law, and that by them was meant the blood of Christ, and the grace of his Spirit, is agreed on all hands. It was a touch of Christs garment that cured

Rom. 8. 13

Levit. 14. 14, 15, 16. Mar. 5. 25, 26, 27.

red the woman of her bloody Issue. Philosophy (saith *Lactantius*) it may hide a sin, but it cannot quench it, it may cover a sin, but it cannot cut off a sin; like a black patch instead of a plaister, it may cover some deformities in nature, but it cures them not; neither is it the Papists purgatories, watchings, whippings, *&c.* nor St. *Francis* his kissing or licking of Lepers sores, which will cleanse the fretting leprosie of sin; in the strength of Christ, and in the power of the Spirit, set roundly upon the mortifying of every lust. Oh! hug none, indulge none, but resolvedly set upon the ruine of all. One leak in a Ship will sink it; one wound strikes *Goliah* dead, as well as three and twenty did *Cæsar*; one *Dalilah* may do *Sampson* as much spight and mischief, as all the *Philistines*; one broken wheel spoils all the whole Clock; one veins bleeding will let out all the vitals, as well as more; one Fly will spoil a whole box of ointment; one

one bitter herb all the pottage; by eating one Apple, *Adam* loſt Paradiſe; one lick of honey endangered *Jonathans* life; one *Achan* was a trouble to all *Iſrael*; one *Jonah* raiſes a ſtorm, and becomes lading too heavy for a whole Ship; ſo one unmortified luſt, will be able to raiſe very ſtrange and ſtrong ſtorms and tempeſts in the ſoul, in the days of affliction; and therefore as you would have a bleſſed calm, and quietneſs in your own ſpirits under your ſharpeſt trials, ſet throughly upon the work of mortification. *Gideon* had ſeventy ſons, and but one baſtard, and yet that baſtard deſtroyed all his ſeventy ſons. Ah Chriſtian! thou doſt not know what a world of miſchief one unmortified luſt may do; and therefore let nothing ſatisfie thee but the blood of all thy luſts.

Judges 8. 30,31. ch. 9. 1,--7.

Seventhly, If you would be ſilent under your greateſt afflictions, your ſharpeſt trials, then make this con-

consideration your daily companion, *viz.* That all the afflictions that come upon you, come upon you by and through that covenant of grace that God hath made with you; in the covenant of grace, God hath engaged himself to keep you from the evils, snares, and temptations of the world; in the covenant of grace God hath engaged himself to purge away your sins, to brighten and increase your graces, to crucifie your hearts to the world, and to prepare you, and preserve you to his Heavenly Kingdom; and by afflictions he effects all this, and that according to his covenant too, *Psal.*89.30,31,32,33, 34. *If his children forsake my Law, and walk not in my commandments; If they break my statutes, and keep not my commandments.* In these words you have a supposition, that the Saints may fall both into sins of commission, and sins of omission; in the following words you have Gods gracious promise, *Then will I visit their transgressions*

Jer.32.36 --*ult.*

greſſion with the rod, and their iniquities with ſtripes. God engages himſelf by promiſe and covenant, not only to chide and check, but alſo to correct his people for their ſins. *Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail* Afflictions are fruits of Gods faithfulneſs, to which the covenant binds him; God would be unfaithful, if firſt or laſt, more or leſs, he did not afflict his people; afflictions are part of that gracious covenant which God hath made with his people; afflictions are mercies, yea, covenant-mercies. Hence it is that God is called the terrible God, keeping covenant and mercy, *Neh.* 1: 5. Becauſe by his covenant of mercy he is bound to afflict and chaſtiſe his people. God by covenant is bound to preſerve his people, and not to ſuffer them to periſh, and happy are they that are preſerved, whether in Salt and Vinegar, or in Wine and Sugar. All the afflictions that

Pſal. 119. 75.

come upon a wicked man, come upon him by vertue of a covenant of works, and so are curst unto him; but all the afflictions that come upon a gracious man, they come upon him by vertue of a covenant of grace, and so they are blest unto him; and therefore he hath eminent cause to hold his peace, to lay his hand upon his mouth.

Eighthly, If you would be silent and quiet under afflictions, then dwell much upon this, *viz.* that all your afflictions do but reach the worser, the baser, and the ignobler part of a Christian, *viz.* his body, his outward man. Though our outward man decay, yet our inward man is renewed day by day. As *Aristarchus* the Heathen, said, when he was beaten by the Tyrants, Beat on, it is not *Aristarchus* you beat, it is only his shell. *Timothy* had a very healthful soul in a crazy body, and *Gaius* had a very prosperous soul

2 Cor. 4. 16.

1 Tim. 5. 23.

3 John 2.

ſoul in a weak diſtempered body. *Epictetus* and many of the more refined Heathens, have long ſince concluded, that the body was the organ (or veſſel) the ſoul was the man and Merchandize. Now, all the troubles and afflictions that a Chriſtian meets with, they do not reach his ſoul, they touch not his conſcience, they make no breach upon his noble part; and therefore he hath cauſe to hold his peace, and to lay his hand upon his mouth; the ſoul is the breath of God, the beauty of man, the wonder of Angels, and the envy of Devils; it is a celeſtial plant, and of a divine off-ſpring; it is an immortal ſpirit; ſouls are of an Angelick nature, a man is an Angel cloathed in clay; the ſoul is a greater miracle in man, than all the miracles wrought amongſt men; the ſoul is a *demi-ſemi*-God, dwelling in a houſe of clay. Now, it is not in the power of any outward troubles and affliction that a Chriſtian meets with, to

Heb. 12. 9. Zach. 12. 1.

reach his soul; and therefore he may well sit mute under the smarting Rod.

Ninthly, If thou wouldest be silent and quiet under the saddest providences, and sorest trials, then keep up Faith in continual exercise; Now Faith in the exercise of it will quiet and silence the soul: thus,

Joh. 14.8. Psa. 17.15. 1. By bringing the soul to sit down satisfied in the naked enjoyments of God.

2. By drying up the springs of pride, self-love, impatience, murmuring, unbelief, and the carnal delights of this world.

Heb. 11.8, 9, 10, 14. Phi. 3.7, 8. 3. By presenting to the soul greater, sweeter, and better things in Christ, than any this world doth afford.

4. By lessening the souls esteem of all outward vanities; do but keep up the exercise of Faith, and thou wilt keep silent before the Lord. No man so mute, as he whose Faith is still busie about invisible objects.

Tenthly,

Tenthly, If you would keep ſilent, then keep humble before the Lord. Oh! labour every day to be more humble, and more low, and little in your own eyes; who am I, ſaith the humble ſoul, but that God ſhould croſs me in this mercy, and take away that mercy, and paſs a ſentence of death upon every mercy? I am not worthy of the leaſt mercy, I deſerve not a crum of mercy, I have forfeited every mercy, I have improved never a mercy. Only by pride comes contention; it is only pride that puts men upon contending with God and men; an humble ſoul will lye quiet at the foot of God, it will be contented with bare commons: as you ſee ſheep can live upon the bare Commons, which a fat Ox cannot. A Dinner of green herbs reliſheth well with the humble mans palate, whereas a ſtalled Ox is but a courſe diſh to a proud mans ſtomack; an humble heart thinks none leſs than himſelf, nor none worſe than himſelf;

Job 7. 1, 28.

Pro. 13. 16

Gen. 32. 10, 11. *Austin* being asked what was the first grace? answered, humility; what the second? humility; what the third? humility.

an humble heart looks upon small mercies, as great mercies, and great afflictions, as small afflictions, and small afflictions, as no afflictions; and therefore sits mute and quiet under all; do but keep humble, and you will keep silent before the Lord; pride kicks, and flings, and frets, but an humble man hath still his hand upon his mouth. Every thing on this side Hell is mercy, much mercy, rich mercy, to an humble soul; and therefore he holds his peace.

Eleventhly, If you would keep silence under the afflicting hand of God, then keep close, hold fast these soul-silencing and soul-quieting maxims or principles. As

First, That the worst that God doth to his people in this world, is in order to the making of them a Heaven on Earth; he brings them into a wilderness, but it is, that he may speak comfortably to them; he casts them into the fiery furnace, but

Hos. 2. 14.

but it is, that they may have more of his company; do the ſtones come thick and threefold about *Stephens* ears? it is but to knock him the nearer to Chriſt, the corner-ſtone, *&c.* Acts 7.

Secondly, If you would be ſilent, then hold faſt this principle, *viz.* That what God wills is beſt; when he wills ſickneſs, ſickneſs is better than health; when he wills weakneſs, weakneſs is better than ſtrength; when he wills want, want is better than wealth; when he wills reproach, reproach is better than honour; when he wills death, death is better than life. As God is wiſdom it ſelf, and ſo knows that which is beſt; ſo he is goodneſs it ſelf, and therefore cannot do any thing but that which is beſt; therefore hold thy peace. Heb. 12. 10

Thirdly, If thou wouldeſt be ſilent under thy greateſt afflictions, then hold faſt to this principle, *viz.* That the Lord will bear thee com-

pany in all thy afflictions, *Isa.* 41. 10. *Ch.* 43. 2. *Psal.* 23. 4. *Psal.* 90. 15: *Dan.* 3. 25. *Gen.* 39. 20, 21. 2 *Tim.* 4. 16, 17. These Scriptures are breasts full of divine consolation; these wells of salvation are full; will you turn to them, and draw out, that your souls may be satisfied and quieted?

Fourthly, If you would be silent under your afflictions, then hold fast this principle, That the Lord hath more high, more noble, and more blessed ends in the afflicting of you, than he hath in the afflicting of the men of the world. The stalk and the ear of corn fall upon the threshing-floor, under one and the same flail, but the one is shattered in pieces, the other is preserved; from one and the same Olive, and from under one and the same press is crushed out both oyl and dregs; but the one is tunn'd up for use, the other thrown out as unserviceable; and by one and the same breath the fields are perfumed with

with ſweetneſs, and annoyed with unpleaſant ſavours: ſo, though afflictions do befal good and bad alike, as the Scripture ſpeaks, yet the Lord will effect more glorious ends by thoſe afflictions that befal his people, than he will effect by thoſe that befal wicked men; and therefore the Lord puts his people into the furnace, for their trial, but the wicked for their ruine; the one is bettered by affliction, the other is made worſe; the one is made ſoft and tender by afflictions, the other is more hard and obdurate; the one is drawn nearer to God by afflictions, the other is driven further from God, *&c.* Eccl. 8. 2.

Fifthly, If you would be ſilent under your afflictions, then you muſt hold faſt this principle, *viz.* That the beſt way in this world to have thine own will, is to lie down in the will of God, and quietly to reſign up thy ſelf to the good will and pleaſure of God. *Luther* was a man that could have any thing of Matth. 15. 21,--29.

God, and why? why, because he submitted his will to the will of God, he lost his will in the will of God. Oh soul! it shall be even as thou wilt, if thy will be swallowed up in the will of God.

Sixthly and lastly, If thou wouldest be silent under the afflicting hand of God, then thou must hold fast to this principle, *viz.* That God will make times of affliction, to be times of special manifestations of divine love and favour to thee. *Tiburtius* saw a Paradise, when he walked upon hot burning coals. I could affirm this by a cloud of witnesses, but that I am upon a close. Ah Christians! as ever you would be quiet and silent under the Smarting Rod, hold fast to these principles, and keep them as your lives. But

Psa. 94. 19. Dan. 9. 19, --24. Gen. 28. 7. Acts 16. & 27. ch. Hos. 2. 14.

Twelfthly and lastly, To silence and quiet your souls under the afflicting hand of God, dwell much upon the brevity or shortness of mans

mans life; this preſent life is not *vita, ſed via ad vitam*, life, but a motion, a journey towards life; mans life, ſaith one, is the ſhadow of ſmoak, yea the dream of a ſhadow, ſaith another; mans life is ſo ſhort, that *Auſtin* doubted whether to call it a dying life, or a living death; thou haſt but a day to live, and perhaps thou mayeſt be now in the twelfth hour of that day; therefore hold out Faith and Patience, thy troubles and thy life will ſhortly end together; therefore hold thy peace, thy grave is going to be made, thy Sun is near ſetting, death begins to call thee off of the ſtage of this world, death ſtands at thy back, thou muſt ſhortly ſail forth upon the Ocean of eternity; though thou haſt a great deal of work to do, a God to honour, a Chriſt to cloſe with, a ſoul to ſave, a race to run, a Crown to win, a Hell to eſcape, a pardon to beg, a Heaven to make ſure, yet thou haſt but a little time to do it in; thou haſt one foot in the grave,

Aug. l. 1. Conf.

thou

thou art even going aſhore on eternity, and wilt thou now cry out of thy afflictions? wilt thou now mutter and murmur when thou art entring upon an unchangeable condition? what extream folly and madneſs is it for a man to mutter and murmur when he is juſt a going out of Priſon, and his bolts and chains are juſt a knocking off? why Chriſtian, this is juſt thy caſe; therefore hold thy peace; thy life is but ſhort, therefore thy troubles cannot be long; hold up, and hold out quietly, and patiently a little longer, and Heaven ſhall make amends for all.

Rom. 8. 18.

FINIS.

A TABLE, Shewing the Principal Things in this TREATISE.

THE words opened, and the Doctrine raised, viz. *That it is the great duty and concernment of gracious souls, to be mute and silent under the greatest afflictions, the saddest providences, and sharpest tryals they meet with in this world. From* p. 1. *to* 4.

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1. *There is a sevenfold silence.* p. 4. *to* 16.
2. *What doth a prudent, a gracious, a holy silence include, shewed in eight things.* p. 16.--44.
3. *What a prudent, a holy silence under afflictions doth not exclude, shewed in eight things.* p. 44.--67.

4. *Eight*

4. *Eight reaſons why Chriſtians muſt be mute & ſilent under their greateſt afflictions*, &c. p.67,--92.
Uſe. *This Truth looks ſourly upon five ſorts of perſons.* p.92,--102.
Six conſiderations to prevent men from uſing ſinful ſhifts and courſes to deliver themſelves out of their afflictions, &c. p.102,--116.
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The hainous and dangerous nature of murmuring, diſcovered in twelve particulars. p.145,--169.
Obje&. 1. *Did I but know that my afflictions were in love, I would be quiet, I would hold my peace*, &c. *Anſwered eight ways.* p. 169, --187.
Obj &. 2. *The Lord hath ſmitten me in my neareſt and deareſt comforts and contentments, and how then can I hold my peace? Anſwered twelve ways.* p. 187. --216.
Obje&.

Object. 3. *Oh! but my afflictions, my troubles have been long upon me, and how can I hold my peace? Answered ten ways.* p. 216--236.

Object. 4. *I would be mute and silent under my afflictions, but they daily multiply and encrease upon me,* &c. *how then can I be silent? Answered eight ways.* p. 236,--242.

Object. 5. *My afflictions are very great, how then can I hold my peace?* &c. *Answered six ways.* p. 242,--252.

Object. 6. *Oh! But my afflictions are greater than other mens,* &c. *how then can I be silent? Answered six ways.* p. 522,--260.

Object. 7. *I would hold my peace, but my outward afflictions are attended with sore temptations,* &c. *how then can I be silent? Answered five ways, wherein eight advantages are discovered, that Saints gain by their temptations.* p. 260, --279.

Object. 8. *Oh! But God hath deserted me, he hath forsaken me, and hid his face from me,* &c. *how*

how can I then be silent? Answered six ways; Also eight advantages the Saints gain by their being clouded. p.279.--304.

Object. 9. *Oh! But I am falsely accused, and sadly charged, and reproached in my good name,* &c. *how then can I be silent? Answered ten ways.* p.304.--325.

Object. 10. *I have sought the Lord in this my affliction for this and that Mercy, and still the Lord delays me, and puts me off,* &c. *how can I then hold my peace? how can I be silent?* &c. *Answered six ways.* P.325.--333.

Quest. *But what are the Reasons, that God doth so delay and put off his people? Answered seven ways.* P.333.--343.

Quest. *What are the means that may help persons to be silent and quiet under their greatest afflictions, their sharpest tryals,* &c. *Answered from* p. 343. *to the end of the Book.*

Books

Books Printed and are to be ſold by *John Hancock*, at his Shop over againſt *Greſham Colledge*, in *Biſhopſgate Street*, next to the *White Lyon* at *Great St. Hellens Gate*, and at the firſt Shop in *Popes-Head-Alley* next to *Cornhill.*

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Ten Books lately published by Mr. *Thomas Brooks*, late Preacher of the Gospel at *Margarets* New-*Fish-street*.

1 *Precious Remedies against Satans Devices*; Or,

Salve for Believers and Unbelievers sores; being a companion for those that are in Christ, or out of Christ, that slight or neglect Ordinances, under a pretence of living above them; that are growing in spirituals, or decaying; that are tempted, or deserted; afflicted, or opposed; that have assurance, or want it; on 2 *Cor.* 2.11.

2 *Heaven*

2 *Heaven on Earth*: Or,

A ſerious Diſcourſe touching a well-grounded Aſſurance of mans everlaſting happineſs and bleſſedneſs; diſcovering the nature of aſſurance, the poſſibility of attaining it, the Cauſes, Springs and Degrees of it, with the reſolution of ſeveral weighty Queſtions on the 8. of the *Romans*, 32. 33, 34. *verſes.*

3. *The unſearchable Riches of Chriſt*: Or,

Meat for ſtrong Men, and Milk for Babes, held forth in two and twenty Sermons, from *Epheſ.* 3.8. Preached on his Lecture-nights at *Fiſh ſtreet-hill.*

4 *His Apples of Gold for young Men and Women*; And

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